in Honávar; Banvási, Bhartanhalli, and Sonda in Sirsi; Kalchi and Balgur in Yellápur; Bilgi and Herur in Siddápur; Achve in Ankola; and Gokarn in Kumta.

According to their own tradition, they were brought from Northern India about the close of the seventh century (A.D. 680 to 700) by Mayurvarma, the founder of the Kádamba or second Kadamba dynasty of Banvási. Another tradition represents them to be the descendants of Bráhmans by women of the Hálvakki Gauda caste of Kánarese-speaking husbandmen.[1] Their home speech is Kánarese spoken with a Malayáli accent, similar to that which prevails on the Malabár coast.

The names in common use among men are, Subbayya, Rámbhatta, Shivapphegde, Golibhatta, Parambhatta, Parmhegde, Israpphegde, and Shivrámbhatta; and among women, Subbamma, Puttamma, Venkamma, Devamma, Timmavva, Lakshmavva, Lingamma, Honnamma, Gangavva, and Bhágamma. Their family stocks or *gotras* are Kashyap, Vasishth, Gautam, Jamdagni, Vishvámitra, and A'ngiras. Laymen add to their names the word *hedge* or headman, and priests the word *bhatta* or the learned. Their chief surnames are Sabháhit or councillor, Madhyasta or mediator, Avabhrit or sacrificer, Bhágvat or stage-manager, Tántrik or charmer, Grámádhikári or village head, Hebbár or great Bráhman, Jáji, Ádi, Gopi, Katgi, Dikshit, and Apparta Karant.[2] They have no separate household or family gods like Gaud Bráhmans, but keep images of Ganesh and other Bráhmanic gods in their houses. They often visit their patron deity Ganesh at his chief shrine at Idagunji six miles east of Honávar.

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[1] Buchanan (Mysor, III. 162), on the authority of a Havig history, states that Parashurám created Haiga at the same time that he formed Tulav and Malabár, and appointed Bráhmans to inhabit these lands. Tulav he gave to the Mittu Bráhmans and Haiga to those called Nagars and Machis. The Sahyádri Khand (chapter VII. verses 59-61) narrates that, probably about A.D. 700, Havigs were brought by Sikivarma the father of Mayurvarma, the founder of the second dynasty of Banavási Kádambas, to supplant the Bráhmans of Parashurám, who had been degraded by their champion in consequence of their want of trust in his promises. (Wilson's Mackenzie Collection, 2nd Ed. 59). The Hávigs claim as their original seat Ahichchhatra an ancient and ruined city in Rohilkhand in Upper India, now best known as Rámnagar (Cunningham's Ancient Geography, I. 359). The origin of this claim seems to be in the fact that (Bird's History of Gujarát, 8) Ahi-kshetra or Snake Land was an old name of the Kánara coast. *Hávu* is the Kánarese for snake and *hai* is the corresponding word in the home-tongue of the Kánara Kunbis. It seems that Haviga and Haiga the local names for the North Kánara coast come from these two words for snake and that Ahikshetra is the Sanskrit translation of the earlier Haiga or Snake land. The Havigs keep their family records in the Malayáli character and there is a strong Malayáli element in their home speech. Their present position and the tradition and history of their distribution support the view that the Havigs came to Kánara by sea. (Compare Wilson's Mackenzie Collection, 2nd Ed. 61; Rice's Mysor, I, 194). The Malayáli element in the Havigs is difficult to explain. Malayáli may in former times have been the Kánara coast language. In any case it seems better to look for the origin of the Havigs from the north rather than from the south. According to Wilson (Mackenzie Collection, 2nd Ed. 60) some Havig traditions state that they came to Kánara from Valabhipur. This seems to be the well known Valabhipur in south-east Káthiáwár. And the destruction of Valabhi, apparently by Arabs in the seventh or eighth century, furnishes a probable explanation of the settlement of northern Bráhmans on the Kánara and Malabár coasts about the beginning of the eighth century.

[2] Their widows are called *abbe* or mother, their boys *máni* or boy, and their girls *putti* or *kusha* child.

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They are divided into four sections, Havigs, Kots, Saklápuris, and Shivallis. Except the Saklápuris, who have lately quarrelled with the Havigs and given up publicly eating with them, all eat together but do not intermarry. The cause of the separation of the Kots is said to be long isolation from the main stock, and the cause of the separation of the Shivallis and Saklápuris is said to be social disputes. The Havigs are further divided into priests and laymen who eat together and intermarry. Persons bearing the same surname and persons belonging to the same family stock cannot intermarry. The men are fair, short, and spare with well-cut intelligent features; the women are like the men except that they are fairer. Their home speech is an incorrect and unidiomatic Kánarese with so strong a Malayáli element both in words and tone that Kánarese people who do not know its peculiarities do not understand it.[1] Some speak Hindustáni and many understand Tulu, the language of South Kánara, in which in Malayáli characters their books and family records are written by their family priests.[2] This Malabár element in the Havigs is not easy to explain. It may either show that their connection with the south is closer than they acknowledge, or it may show that, before its conquest by inland Kánarese-speaking rulers the Malabár language and letters were in use in Haiga.

Most Havigs live in one-storied houses with mud or laterite walls and tiled or thatched roofs and wooden ceilings overlaid with earth. They have verandas and a front yard in the middle of which stands a sweet basil plant. The houses are badly aired, but the want of air is of less consequence as in the hot weather the inmates sleep in verandas or in the yards which are covered with shades or *chchaprás.* The floors of the houses and the yards are carefully cowdunged and rubbed with stones till they are polished. Close by the house stands the cattle-shed, and near the shed the dunghill which is very carefully prepared in alternate layers about six inches thick of cowdung, grass, and green leaves, gathered from the nearest forest. The situation of their houses in low damp valleys and the neighbourhood of the badly cleaned cattle-sheds are perhaps the causes of the malarious fever from which they suffer so severely. The interior of their houses and their furniture do not differ much from those of the Deccan Karhádás, except that the Havigs use earthen cooking vessels. Their staple diet is rice, *rági,* vegetables, and whey. They take three meals a day and are great eaters, their love for whey, molasses, and pepper being proverbial. They are strict vegetarians and do not drink liquor, though some in Haliyál and Yellápur smoke hemp and drink *bháng.* A common dish with them as with other husbandmen is cold food left from the previous evening, either cooked rice strained dry, or *rági*-gruel made by boiling *rági* meal, split pulse and water in an earthen vessel. Before

[1] The following are examples of the peculiar forms and phrases in use among the Havigs. For the Kánarese *appa,* father, the Havigs say *appayya*; for *namma manege,* to our house, they say *yammanege*; for *ninne,* yesterday, *nigle*; for *bandiddav,* who had come, *bandikiddo*; for *ayya,* sir, *vada*; for *suttiddav,* who had wrapped, *suttiddo.*

[2] Buchanan (Mysor, III, 213) says the Havigs use the *grantha* of Keral in their books of science.

it is boiled the flour is mixed with water, and kept for about eighteen hours till it grows sour by fermentation. Havigs live cheaper than other Bráhmans. Their holiday dishes are *páisa* or rice molasses and cocoanut milk cooked together, and *doshes* or pan-cakes. They give caste feasts on thread, marriage, and death ceremonies. They eat with all Dravid Bráhmans.

Indoors the men who work in the gardens wear a loincloth and over the loincloth a narrow waistcloth called *panje* worth about 4½*d.* (3 *ans.*), which is worn falling to the knee either with or without passing it between the legs. Their ordinary outdoor dress consists of a waistcloth, a shouldercloth, and a headscarf with a wallet-like pouch under the left arm containing betel leaves and nuts and tobacco. A set of these clothes costs about 4*s.* (Rs. 2). The well-to-do wear richer clothes with silk fringes. Some also use broadcloth or longcloth coats called *angis*, jackets called *bandis*, and sandals. Their favourite colour is white. The women wear a loincloth under the robe like the women of the Hálvakki caste. Below the Sahyádris the women wrap the lower end of the robe round the waist and let it fall to the knee like a petticoat. They draw the upper end of the robe over the chest, and pass it like a tippet from the left shoulder to the right covering the shoulders and upper part of the back, and either tucking the end in the folds of the robe at the waist or letting it fall loose in front. Above the Sahyádris most Havig women keep only a short end of the robe to cover the upper part of their body. This they draw straight across the chest, and, instead of passing it over the shoulder, fix its end in a string worn round the neck, the whole appearing like an apron. Under the robe they wear a loose short-sleeved bodice, open in front, the ends tied in a knot an inch or two above the navel. When in full dress the face and the parts of the waist and legs which remain uncovered are always yellow with turmeric paste. They keep their black glossy hair well anointed with cocoanut oil, and wear it tied in a braid which hangs loose on their back. In these braids of hair, on holidays and on weddings and other high ceremonies, they wear *sampige, shevanti, mallige, surgi, jáji,* and *gorte* flowers. The favourite colours for a married woman's dress are dark-blue and dark-red with yellow fringes. Widows wear red robes and cover their shaven heads with one end of the robe; they wear no bodice. Before meals almost all men and women put on a yellow waistcloth of hemp or wool. Boys dress like men and girls like women. Of ornaments men wear gold earrings, finger-rings and silver girdles and boys in addition wear silver bangles and anklets. Women wear golden- noserings, earrings, necklets including the lucky bead necklace, wristlets, and glass bangles. Girls also wear a silver belt and silver anklets. They are simple, hardworking, and honest, but fond of going to law, and unscrupulous in the steps they take to support their claims.

More than half of the Havigs are priests, astrologers, and *purán* readers. The priests, when not engaged in their religious duties, work in their palm and spice gardens, their wives doing the bulk of the work except that they do not climb the trees. A priest, if he chooses, may

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give up his religious profession and become a layman. Almost all the Havig laity work as husbandmen in palm or spice gardens. They are most skilful gardeners, growing fine pepper cardamoms and betelnuts, and arranging for the water and shade of their gardens with the most ceaseless care and complete success. They are also very expert in climbing the betel-palms to gather the nuts and the pepper which is trained up their stems. Their working season is from June to October, September and October being their busiest months. Their slack time is spent in holding thread and marriage ceremonies and in visiting neighbouring villages on the occasions of car-festivals. Their women, besides doing house work, hoe, weed, carry manure, and water the gardens as effectively as the men, and are adepts in curing pepper cardamoms and betelnuts. Near the coast many of the Havigs who own large tracts of rice-land employ labourers for the field-work, themselves supervising and their women attending to the house. Some also are in Government service as clerks, some are village headmen, and some are traders and moneylenders.

Except the few in Government service as clerks and some of the village headmen, moneylenders, and traders, the lay Havigs can neither read nor write. Of the priests a few can read Sanskrit, but most are content with learning by heart the texts required for the different ceremonies. Those who are family priests know Tiglári or Tamil characters and have to write the records of the families for whom they act as priests. According to Buchanan, all Havigs were formerly well read in Sanskrit and were forced to give up their priestly offices and take to husbandry by the oppression of Habshi and Holeya rulers. Their widows have more freedom than the widows of most castes. They often live by themselves, keeping milch-buffaloes and boarding-houses.[1] All who are engaged in tillage are well-to-do. They have steady highly-paid work, and add to their earnings by priestcraft, trading, and moneylending. In consequence of the desire of many of the lower classes to have their wedding and death ceremonies performed by Bráhmans, the services of the Havigs are in great demand and are highly paid. Of late they have begun to send their children to public schools. They rank with Shenvis and other Bráhmans. They eat with Konknasths and other Dravid Bráhmans and hold aloof from all Konkani and Hindustáni speaking people, especially from Christians and Muhammadans and the lower classes of Kánarese and Konkani Hindus.

The cultivators rise early and go to work in their gardens, eating a breakfast of cooked cold rice or *rági*-gruel either before they start or between nine and eleven. The day's work is generally over by sunset, and supper by eight. After supper they listen to loudly sung Kánarese pieces taken from the Rámáyan or the

[1] In the fifteenth century the practice of women keeping inns seems to have been common in the Deccan. Of the country between Cheul in Kolába and Junnar in Poona the Russian traveller Athanasius Nikitin (1474) writes: In the land of India it is the custom for foreign traders to stop at inns. There the food is cooked for the guests by the landlady, who also makes the bed and sleeps with the stranger.

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Mahábhárat. Priests, when not engaged in religious duties, teach boys Sanskrit texts or *mantras* and prayers or *stotras*. The monthly expenses of a family of five vary from £1 to £1 4*s*. (Rs. 10-Rs. 12).[1]

They are Smárts in religion, that is, they are followers of Shankaráchárya, the high-priest of the *advait vedánt mat*, the doctrine that God and the soul are one, and with equal readiness worship Vishnu, Shiv, and other Bráhmanic gods.[2] Their chief deities are Vishnu, Shiv, Párvati, Lakshmi, Ganpati, especially the Idgunji Ganpati,[3] and certain village mothers or *ammas* whom they regard as their family goddesses and to whom they offer fruit and flowers, and sometimes fowls and sheep. The names of their chief village mothers or goddesses are Durgamma, Honnávaramma, Karkiamma, Kumtamma, and Bhairamma. They believe in witchcraft and soothsaying. Priests of their own caste officiate in their temples, most of which contain images of Shiv in the *ling* form for every-day worship and in the human form to be set on the car on the great yearly car-festival.

Two points connected with the religion of the Hindus of North Kánara, which are characteristic of the district though not peculiar to it, are the worship of spiritual guides or *gurus* and a fondness for car or *ràth* festivals. The account of these two religious observances which are common to almost all classes of Kánara Hindus may conveniently be given under the account of the Havigs. Besides their family and temple priests the Havigs have *gurus* or spiritual guides. Their head guide lives in celibacy in the Shaiv monastery at Rámchandrápur in Maisur. He adds to his name the word *bhárati* and is a Havig by caste. Another lives in the monastery at Sonda near Sirsi and bears the title of *Sarasvati*. Those who live in Sirsi, Yellápur, and Haliyál obey the guide of Sonda, while those who live in Siddápur, Honávar, and Kumta are followers of the Rámchandrápur guide. The guide has power to put any of his followers out of caste and to let them back after performing certain ceremonies. He also settles all religious and social disputes that are referred to him. The monasteries are generally close to forest springs. They are built in two blocks, an outer and an inner, separated by a courtyard. The outer block is a high narrow veranda, surrounding the inner block with a single entrance facing the door of the shrine, and with a high windowless stone wall on the side farthest from the shrine,

[1] This and the other estimates of monthly cost of living are framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

[2] Shankaráchárya is believed to have been born at Kranganor on the Malabár coast either in A.D. 677 or A.D. 737. The head-quarters of the Smárt sect which he founded are the Sringeri monastery in north-west Maisur where is a statue of the founder seated like a Buddhist or Jáin image. The line of pontiffs is still kept up. On great occasions the pontiff wears a tiara like the Pope's covered with pearls and jewels, a pearl necklace, and silver covered sandals. Rice's Mysor, I. 378-379.

[3] Idgunji is six miles east of Honávar. The priest is a Havig.

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and with wooden pillars on the side nearest to the shrine to support the roof. The inner block is divided into two parts, an outer room where worshippers meet, and the shrine of the god. The affairs of the monastery are under the charge of a manager called *párupatyagár.* The guide dresses in an ochre-coloured waistcloth, the end falling in front without being passed back between the legs. He holds a bamboo wand in his right hand. He appears in public with great pomp, elephants, horses, bards, musicians, and a large number of priests blowing conch-shells and carrying on their heads and in their hands boxes containing the gods of the monastery. The guide passes in tour through the country. When he draws near a village he is welcomed at its boundary by his followers who come with bands of music. He stays two to six days in each village and receives gifts from his followers, and gives them to drink the water in which his feet have been washed. When he grows old, or if his life is threatened by sickness, he chooses a Havig boy as his successor. Should he recover the guide-elect acts under his instructions as his helper. *Gurus* are buried, not burnt. The death of a *guru* is an occasion for rejoicing not for mourning, and his corpse, which is kept for some time decked in the gayest apparel that becomes an ascetic, is worshipped by the people. His soul is believed to be absorbed in the god-soul and he receives divine honours after his death as he has done during his life. The first eleven days after his death are held as days of rejoicing.

Car Festivals.

Almost all Kánara temples have their yearly car-days, when the images of the gods are mounted on huge wooden chariots called *raths,* and dragged in procession. Of these car-festivals fifteen of special importance are held at Gokarn, Hegde, Kumta, Agrahár, Haldipur, Karki, Honávar, Murdeshvar, Shiráli, Bhatkal, Dháreshvar, Banvási, Idgunji, Manjguni near Sirsi, and Sirsi. The gatherings vary from 2000 to 5000 according to the character of the season. Most of the cars are connected with Shaiv temples, but there are also several Vaishnav cars, and the car at Sirsi belongs to the goddess Sirsiamma, apparently one of the early local mothers. To this car alone animal sacrifices, including the sacrifice of buffaloes, are offered. The festivals take place during the fair weather, from January to April. The cars are about seventy-five feet high and at the middle fifteen feet broad. They weigh thirty to fifty tons. Some of them, especially those at Gokarn, Manjguni, Idgunji, Agrahár, Honávar, and Banvási are of considerable age, and are splendid specimens of wood-carving, painting, and other ornamentation. They consist of five principal parts, the wheels, the body, the shrine, the dome, and the spire. There are four or six wheels about five feet in diameter and nine inches thick, solid blocks of wood fastened by cross bars of iron and nails. The wheels are attached to two wooden axles formed of the projecting ends of the front and back beams of the frame on which the base is fixed. The base of the car, which is generally about fourteen and a half feet square, rests on the frame. It is ornamented with geometric and leaf designs, and coarse or indecent mythological and historic pictures. In the front and back beams massive iron rings are fixed to which strong coir ropes are fastened to drag the car. The body is surmounted by an eight-cornered room

made of eight frames of wood which are fixed on the angles and held together by eight tie-beams joined to a pole about sixty feet high which rises from the centre of the body of the car to the peak of its spire. The frames are alternate spaces of planking and open arches, which serve as doors. The whole is covered with paintings. Close to the pole which rises from the centre of the wooden pedestal or body, to the top of the car-spire, is a stool or altar on which the image is set. The car has a domed roof made of pieces of betel-palm wood tied by coir rope and decked with white and red flags. The dome is crowned with a spire which is covered with white cloth and tinsel plates. Car-festivals, like other fairs in Kánara, last for ten days. On the first day a flag with a picture of the bird-man *Garud*, Vishnu's carrier, is hoisted on a pole in the courtyard of the temple. The morning and evening ceremonies are performed with more pomp than usual, and the image is carried through the chief streets by the people of the neighbourhood every night between six and nine. On the eighth, ninth, and tenth days after morning worship, offerings of turmeric water, rice, and Vitex negundo, *nirgunda*, leaves are made to the door-keeper or *dvárpálak* of the god. After worship, on the tenth day, the temple priests kindle a sacred fire to purify the car, which they also sprinkle with the five products of the cow. The image, which is richly studded with gold and gems, is brought from the temple in a palanquin, and the chief priest, dressed in a rich silk waistcloth, takes it in his hand and climbs a ladder which is placed at the front of the car. He sets the image on a stool or altar near the pole, and breaks a cocoanut before it, waving a lighted lamp amid the shouts of the people. After this, all except the lowest castes climb the car by the front ladder and offer cocoanuts and plantains, going down by a ladder at the back of the car. When the offerings are finished the ladders are taken away, leaving on the car the temple ministrants, the spiritual guide if he is present, and a few people of high local position. Then 300 to 500 men at each rope, and some women who have made vows, drag the slow-moving car amid loud shouting and with musicians and dancing-girls performing in front. As the car moves, large quantities of flowers and plantains are thrown over it. The car is generally drawn two to three hundred yards along flat ground near the temple. The ropes are then changed and it is drawn back. When the car reaches the starting point a ladder is set up, and the priest waving lighted lamps before it, carries the idol in a palanquin into the sanctuary. Soon after the feast the car is dismantled and the parts are carefully kept in a shed near the temple, and after a year are again taken out and washed with cocoanut oil which prevents the wood from decaying.

The chief family ceremonies performed by Havig Bráhmans are on the occasions of pregnancy, birth, naming, thread-girding, marriage, a girl's coming of age, and death. When a pregnant woman draws near the time of delivery, part of the veranda is prepared as a lying-in room. The patient is attended by a midwife, who is generally a low-caste woman and who in addition to a robe receives 1*s.* to 2*s.* (8 *ans.* - Re. 1). Havigs observe the same birth

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ceremonies as Shenvis. On the sixth day the women of the house with the help of their neighbours perform the *satti* ceremony. This, as among Shenvis, consists in worshipping a small copper pot filled with rice, on the top of which is laid a spray of mango leaves and over the spray a cocoanut. The pot is taken away by the midwife early the next day. On the twelfth day, to free them from ceremonial impurity, the family priest gives to each member of the household the five products of the cow or *panch-gavya* and kindles a sacred fire. In the evening a small party of caste people are feasted and the child is named. The name is given by the eldest male member of the family, who, after the letters have been traced by the family priest with a piece of gold on rice spread in a winnowing fan, first whispers it in the child's ear and then says it aloud. The child is then laid in the cradle, which is rocked by women who sing songs. When a boy is between two and three years old the village barber cuts his hair. While his hair is being cut the boy is seated on the lap of his maternal uncle, and the neighbouring children are entertained with a variety of dishes of which the choicest is beaten rice mixed with cocoa-kernel and molasses. The thread ceremony is performed when boys are between seven and nine. On the day of the ceremony the boy is bathed and eats sitting in his mother's lap from the same dish in the cook-room. He is then brought before the guests and again bathed outside of the house, purified by the five products of the cow, and dressed in an ochre-coloured loincloth fastened by a waistband of twisted *darbha* or sacred grass. The sacred fire or *hom* is lighted and the boy is invested with the sacred thread. Then his father takes him on his lap, and covering both himself and the boy with a cloth teaches him the sacred *Gáyatri*.[1] He is then given an ochre-coloured shouldercloth, a headscarf, and a long staff. After this he goes round the company carrying a metal tray and begging, his mother leading with the gift of a dole of rice and the guests following with copper or silver coins. When all the guests have given their contributions the boy starts on a pilgrimage to Benares, but is persuaded to give up the idea by his maternal uncle, who reminds him that he has first to pass through the stage of married life, and promises to give him his daughter in marriage. The boy wears the yellow clothes for a month or two and then changes them for the every-day Havig dress.

Marriage.

Polygamy is allowed and practised, and widow marriage is forbidden. At their weddings Havigs employ musicians, and their women sing Kánarese songs in their houses and on the roads when they escort the bridegroom and bride. The first proposals of marriage come from the parents of the boy. Boys are generally married between twelve and twenty and girls before they come of age and sometimes in infancy. Partly because they are scarce, partly because they are skilful gardeners, a Havig has to pay for

[1] The *Gáyatri* verse runs: *Om tatsavitur varenyam bhargo devasya dhimahi dhiyo-yonh prachodaydtu.* Let us think the worshipful light of the sun. May it cleanse our hearts.

his wife, her parents keeping the whole of the sum. Some of the well-to-do instead of receiving a price for their daughter give a dowry and keep the girl and her husband in their house till the girl is of age, making them occasional presents of clothes and ornaments. The people of the bridegroom's house spend £90 to £200 (Rs. 900 - Rs. 2000) on a wedding. Of this £50 to £100 (Rs. 500 - Rs. 1000) is the price of the girl, £20 to £50 (Rs. 200 - Rs. 500) the cost of ornaments and clothes, and £20 to £50 (Rs. 200 - Rs. 500) the cost of entertaining the caste for six days. Shenvis, Deshasths, and other high class Hindus make large temporary pavilions of plaited cocoanut leaves decorated inside with cloth, coloured paper, and tinsel, with an elaborately ornamented canopied throne called *mandap*. Instead of this the Havigs pitch small sheds without any ornament, and instead of the canopied throne have an earthen platform about six inches high and six feet square, with a wooden post planted at each corner, their tops hung with festoons of mango leaves.

A day or two before the beginning of the marriage ceremonies a party of men, with the mother of the boy or of the girl and the family priest, go from house to house asking their caste people to attend the wedding. The priest mentions the time and drops a few grains of rice into the hands of the eldest male member of each house. In the morning of the day before the wedding, the family gods are propitiated by solemn worship and the caste people are feasted. At dawn on the wedding day, the bride and bridegroom in their own houses, are rubbed with turmeric paste and bathed in warm water by married women who sing merry songs. The bridegroom is dressed in his wedding clothes, and seated in a pavilion with the family priest, who worships Ganpati, Varun, the Mátrikás,[1] and the *pitris* or ancestors, who are represented by rice, cocoanuts, arecanuts, and betel leaves, placed in separate heaps in a square flat bamboo basket. At the end of this worship the priest takes the basket into the house and lays it in a square marked with lines of quartz powder opposite the household gods in their sanctuary. Then the bridegroom bows to the household gods, and with the help of the family priest puts on the marriage coronet or *bháśing*, and taking a cocoanut and a couple of betel leaves in his hands starts for the bride's house, followed by the members of his family and by guests. On drawing near the entrance to the bride's marriage booth the bridegroom is received by her parents, who wash his feet, the mother rubbing them and the father pouring water over them from a small copper pot called *chambu*. The mother also waves before his face a bell-metal plate containing *ranje* or red water, and the father leads him to the raised seat in the booth, where he sits till the bride is brought from the house by her maternal uncle. The bridegroom then stands before the bride, separated by a cloth curtain held by two men at each end. The priest recites verses, and when the moment arrives the curtain is drawn aside and the bridegroom and bride

[1] The eight chief *mátrikás* or mothers are Bráhmi, Máheshvari, Kaumári, Váráhi, Indráni, Kaubori, Chámunda, and Charchika.

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throw garlands of flowers round each other's necks. The father and mother of the girl then present the bridegroom and bride with clothes. The sacred fire or *hom* is kindled by the priest, and the newly married pair, with the ends of their garments tied together, the bridegroom in front and the bride behind, walk three times round the fire hand in hand, and then march seven paces before the fire while the priest chants texts from the *Veds*. The parents of both bride and bridegroom then distribute money or *dakshana* to the priests. This ends the first day's ceremonies. The coronet is then taken off the head of the bridegroom and kept near the bamboo basket which contains the marriage gods, and the guests are feasted. After this the newly married couple sleep near the marriage coronet. Next day at noon they are rubbed with turmeric paste and bathed by women who sing merry songs. The bridegroom again puts on the coronet and sits on the raised seat with his wife, when all married women sprinkle rice on their brows and wave lighted lamps before their faces, and the priest rekindles the sacred fire and dinner is served. On the third day at noon the bride and bridegroom go in procession to a neighbouring pond throwing rice into the water and when the fish come to eat catch them in a cloth. They let all go except one with whose scales they mark their brows. If there is no pond near, they make a fish of wheat-flour, drop it in a pot full of water, and catch it in a cloth and mark their brows with the flour. They return to the bride's where the rice-sprinkling and light-waving ceremonies are repeated. On the fourth day the rice-sprinkling and light-waving ceremonies are again repeated at the bride's, where the party remains till the fifth morning. On the fifth day, generally in the morning, the bride and bridegroom, with relations and guests, go in procession to the bridegroom's. On reaching the bridegroom's the priest worships Ganpati at the threshold of the door, and breaks a cocoanut as an offering to him. They then enter the house and prostrate themselves before the gods. Immediately after this the priest worships Lakshmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a cocoanut resting on mango leaves. To this representation of the goddess betelnuts and leaves and plantains are offered, and a cocoanut is broken. When this is over the guests are treated to a rich feast, and the marriage coronet, which he has worn during the procession from his father-in-law's house, is taken off the bridegroom's head and tied to one of the main posts which support the ridge pole of his house. Next day the party returns to the bride's, where after dinner her father formally makes her over to the bridegroom's parents. She remains with her husband in her father's house for a few days and then goes to the bridegroom's, returning to her parents on all principal holidays till she comes of age.

Coming of Age.

When a girl comes of age she is kept separate from the rest of the house and news is sent to all women relations who come with flowers and sweetmeats. The girl is decked in her gayest clothes and ornaments, and, with lamps burning before her, is seated in a square marked with quartz powder, and presented with a variety of

sweetmeats brought by visitors. On a lucky day four or five days later, she is dressed in a new robe and seated with her husband on a low wooden stool. With the help of the household priest the sacred fire is kindled and married women fill the girl's lap with rice, cocoanuts, and betel leaves singing songs as they do on all other merry occasions. In the seventh month of her first pregnancy, the girl is dressed in a new robe and a bodice, adorned with gold and flowers, and seated with her husband in front of the family priest, who kindles the sacred fire. She is then taken for her confinement to her father's, where she remains till her child is about three months old.

Death.

When sickness passes beyond hope of recovery, the family priest gives the dying man the *panchgavya* or five products of the cow, and in return receives money, clothes, or cattle according to the means of the family. The dying man is then brought out of the house and laid on the floor of the veranda, which has been freshly smeared with cowdung and strewn with sacred grass. When all is over a lamp is lighted and kept in the house covered with a bamboo basket, and the priest begins to make ready the sacred fire while friends and relations wash the body. When the washing is finished a bamboo bier is made and the body is tightly bound to it by a coir rope, whose ends are tied to the poles of the litter at the head and feet. Meanwhile the widow, who sits wailing with other members of the family, has her ornaments stripped off and her head shaved by a barber, and after bathing in cold water is given a red robe, which she wears without a bodice, drawing one end over her shaved head. Four male relations, or in the absence of relations four friends or neighbours, bareheaded in sign of mourning, raise the bier on their shoulders, and start for the burning-ground which generally lies near water at some distance from the town in the midst of evergreen trees and bushes. The chief mourner leads holding in his hand a wide-mouthed earthen vessel containing sacred fire. On reaching the burning-ground the funeral party halt for a time, lay down the bier, and raising it again move to the spot where the fuel has been made ready. Here the priest empties on the ground the live coals carried by the chief mourner in the earthen vessel, and adding fuel makes offerings of wheat-flour to the spirits of the burning-ground and to Yama the king of the dead. The funeral pile is then purified by water which has been sanctified by reciting sacred texts over it, and the body is laid on the pile, the head to the south. Balls of wheat-flour are laid in the mouth, and on the shoulders, breast, and navel. Billets of wood are piled on the body and when all is ready the chief mourner lights the pile at the head and then at each corner. The burning lasts three to twelve hours according to the weather. When the body is burnt to ashes, the chief mourner walks three times round the fire carrying the earthen vessel in which the fire was brought full of water. As he walks round the pyre he pierces the vessel with a small stone so that the water flows slowly out. At the end of the first round he gives the vessel a second blow with the stone, and a third blow at the end of the second round. At the end of the third round he drops the stone at the head of the pile and

Chapter III. Population. BRÁHMANS. *Havigs.*

dashes the vessel against it. Then he offers the deceased balls of cooked rice and young cocoanuts. After bathing in a stream or pond the party returns home, the chief mourner bringing the stone with him and setting it in a safe place. All the mourners shave their heads and faces, and every day for eleven days the chief mourner offers at the burning-ground cooked rice and young cocoanuts, and balls of rice to the lamp which is kept burning in the house. During these ten days all the members of the household are considered impure and the household gods remain unworshipped. On the eleventh day the chief mourner throws the stone which he brought back from the burning-ground into some spring or pond, and all the members of the house take the purifying products[1] of the cow, the family priest kindles the sacred fire, and caste people are feasted. On the twelfth day the lamp is once more worshipped and its light put out. This is believed to secure the passage of the dead direct to heaven.

The Havigs are bound together as a body and their social disputes are settled at meetings of the adult members of the caste held under the guidance and control of the Shaiv head of the Rámchandrápur monastery, or under the headman of the caste who is appointed by the spiritual guide and who holds power as his legate. They send their boys to school and a few of them learn English. The caste is improving and has good prospects.

Chitpávans.

Chitpa'vans or **Konknasths,** numbering 854 of whom 448 are males and 406 females, are mostly found in Kárwár, Haliyál, Sirsi, and Kumta. They are immigrants from Goa and the Bombay Kánarese districts and form a very small community. The names in common use among men are, Dhondopant, Náráyanráo, Govindráo, Shripatráo, Lakshamanpant, Shridharpant, and Vináyakráo; and among women Rádhábái, Bhimábái, Yashodábái, Krishnábái, Sitábái, and Rukminibái. Their family stocks, their household gods, and their surnames do not differ from those of the Konkanasths of Ratnágiri. They eat with all Dravid Bráhmans, but with none of the Gaud classes. They marry with the Konkanasths of Ratnágiri and Goa, from whom they differ in no respect except in speech. They are spare and middle-sized, with regular features and fair skin. The home speech of those who live in Kárwár is Konkani; of those in Haliyál, Maráthi; and of those in Sirsi, Kánarese. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their houses are not so clean as Havig houses, and they have courtyards in front. Their staple diet is rice, pulse, and vegetables. They are good cooks and moderate eaters. Except those in Government service, who dress like Shenvis and Kushasthalis, men wear the waistcloth, shouldercloth, and headscarf. They are shrewd, hardworking, clean, and ambitious, thrifty in their habits never spending more than they must. Some are employed in public offices and some are family priests to men of their own community and to

[1] The five purifying products of the cow are milk, clarified butter, curds, urine, and dung.

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Maráthás. The new-comers are all employed in Government offices, most of them in the Public Works and Customs departments. They are fairly well-to-do. They rank with Deshasths and Karhádás with whom and other Dravid Bráhmans they eat but do not marry. They rise early, and, as in the Deccan and Konkan, bathe immediately and attend to their household duties without taking breakfast. A family of five spends about 14*s*. (Rs. 7) a month. They are Smárts differing neither in belief nor in customs from the Chitpávans of Ratnágiri. They are bound together as a body, social disputes being enquired into at meetings of the men of the caste and settled according to the opinion of the majority. Their spiritual guide is the head of the Smárt monastery at Shringeri in west Maisur to whom the proceedings of caste councils are reported for orders. They send their boys to school, and teach them English. On the whole they are a rising class.

Deshasths.

Deshasth Bráhmans, numbering 601 of whom 392 are males and 209 females, are found thinly scattered over the district. Their home speech is Kánarese. The men add to their names the Telugu title of *Ráyaru* which corresponds to the Marátha *Ráo Sáheb* and seems to show that their original seat was in the East Deccan. The names of their family stocks are Kashyap, Atri, Bháradváj, Vishvámitra, Gautam, Jamadagni, Vasishta, Kaushika, Vatsa, Kaundanya, Mauna, Bhárgava, Vishnuvardhana, and Harita. The names in common use among men are, Keshavráo, Mádhavráo, Krishtráo, Huchchráo, Shrinivásráo, Govindráo, Svámiráo, Hanmantráo, Vyásráo, Guduráo, Rámappa, Timmappa, Dundappa, Krishtappa, Puttanna, Anantáchári, Shrinivásáchári, Ashvatháchári, and Chidambar-shástri; and among women Shánteramma, Rukminamma, Sávitri, Padmávati, Lakshmi, and Yashoda. Their family gods and goddesses are Narsinha of Kopa in Maisur, Venkatramana of Tirupati in North Arkot, Mallikárjuna of Shrishail near Rumbhakan in Tanjor, Renuka or Yellamma of Saundatti in Belgaum, and Tulja-Bhaváni of Tuljápur in the Nizám's dominions. They eat with all Dravid Bráhmans, Havigs included, but do not marry with them. The men are short, swarthy, and as a rule round-faced. The women are like the men in face, and regular featured, though not so fair as Konkanasth women. Their home tongue is Kánarese, the same as is spoken by the Deshasths of Dhárwár and Kaládgi. Their houses which are one or two storied with mud or laterite walls and thatched or tiled roofs, differ little from the houses of other Bráhmans. They are good cooks, their staple food being rice, pulse, milk, clarified butter, and molasses. They dress like A'ndhra Bráhmans and Kushasthalis, and are clean, hot-tempered, intelligent, and thriftless. They are priests, landholders, and Government servants. They formerly filled the highest places under Government, but they are now suffering from their slowness to adapt themselves to the new system of education. They rank with the Andhras and other Dravid Bráhmans and are respected by all classes. Their daily life does not differ from that of other Dravid Bráhmans. A family of five spends £1 to £1 10*s*. (Rs. 10 - Rs. 15) a month. In religion some Deshasths are Vaishnavs of the Madhva sect and others are Smárts. The head-quarters of the spiritual guide of the

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BRÁHMANS.

Deshasths.

Vaishnavs is at Sirsi, though he generally lives in Udipi in South Kánara. The religious guide of the Smárt Deshasths lives at Shringeri. Their religious ceremonies are performed by priests or *ácháryas* of their own caste. Polygamy is allowed and practised and widow marriage is forbidden. On the third day of the wedding the bride and bridegroom pass in procession through the chief parts of the town, the bridegroom on horseback and the bride in a palanquin. On this occasion both bride and bridegroom wear the Muhammadan dress, the boy being armed with a dagger in Moslem fashion and the girl being veiled. This practice was probably adopted, perhaps ordered, in times of Moslem rule to prevent the risk of insult or annoyance. They daub the faces of the dead with pipe-clay called *shedi mannu* in Kánarese. In other respects their customs do not differ from those of the Shenvis. Breaches of caste rules are punished by their religious guides to whom all matters in dispute are reported by the community. They are on the whole a falling class.

Karnátaks.

Karna'tak Bráhmans, who seem in the 1881 census to have been included under Deshasths, are found in the town of Siddápur and in the village of Kondalgi in the Siddápur sub-division. Their name proves that they have entered Kánara from the east, but there is nothing to show whether their former home was in the Madras or in the Bombay Karnátak. Their home Kánarese does not differ from that spoken by Kánarese Deshasths. Their family deities are Bánshankari, Lakshmi, Durgi, Ishvar, and Narsinha, whose chief shrines are on the banks of the Krishna. They also specially worship Venkatramana of Tirupati in North Arkot. Their clan or stock names are Vasishth, Vishvámitra, Kaushik, Bháradváj, Kashyapa, Atri, and Gautama; and their surnames Hosnádu, Bobbaru, Badaganádu, Arvattu-Vakkalu, and Shirnádu. The names in common use among men are, Shesha, Krishna, Ráma, Lakshman, Ananta, Gurappa, Ganesh, Sháma, Virupáksha, Devappa, Annappa, Bhishtappa, Bhairav, and Gopál; and among women, Sita, Gauri, Párvati, Káli, Durgi, Shankri, Nági, and Lakshmi. Men add Joshi, Bhat, Ayya, or Ráo to their names, and women Amma, Akka, or Avva. They are divided into Smárts and Vaishnavs, who eat together but do not intermarry. Most are dark and middle-sized, with round faces, and disposed to stoutness. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. The furniture consists of low wooden stools, brass and copper pots, and brass lamps. Their staple diet is rice, black gram or *udid*, and buttermilk. They use no animal food, and neither drink stimulants nor smoke narcotics. The laymen are temperate eaters, but most of the priests are gluttons. They are good cooks, their favourite dishes being *kadbu* a mixture of plain rice and gram, *shikadbu* the same with sugar added, *kurna holige*, wheat cakes stuffed with gram-paste and molasses, *chakli* rice and black gram meal kneaded together and fried in clarified butter, *bundi laddu* sweetmeat balls, *doshe* pan-cakes of rice and black gram, *chitránna* spiced and boiled rice, *dadhyánna* rice mixed with curds, *páisa* sweet rice-gruel, and *vades* fried cakes of rice and gram. The men wear the waistcloth, the

shouldercloth, and the headscarf; and the women the robe with the lower end passed back between the feet, and a bodice with short sleeves and a back. They are fond of wearing flowers. Before marriage girls wear narrow robes whose lower end is not passed back between the feet. Of ornaments, the men wear gold earrings, silver girdles, and gold finger-rings; and the women the same ornaments as those worn by Shenvi women. They are neat and clean in their dress. Their clothes, which are of Indian make, are bought of local shopkeepers who bring them from Dhárwár and Belgaum. They are clean, thrifty, orderly, hospitable, sober, and well-behaved. Their hereditary profession is priestcraft, but they also work as Government servants and traders. Some trade in cloth, grain, and groceries, and some are moneylenders. Women do no work except minding the house. Boys begin to be of use between twelve and sixteen. The trader's busy season is between November and May, and his slack time between May and November. Most of them own land which they till by hired labour. Their profits are good and they are well-to-do, though to meet the expenses of weddings and thread ceremonies they borrow at six to twelve per cent. They rank with Deshasths and Shenvis and eat with all Dravid Bráhmans except Gujarát Bráhmans. The men follow their callings from sunrise to sunset. They take their first meal about ten in the morning and their second about seven at night. Boys begin to learn Kánarese when they are about seven years old. The monthly expenditure of a family of five is about 16*s*. (Rs. 8). They are a religious people, keeping all Bráhman holidays and worshipping the usual Bráhman gods. Their chief object of worship is Venkatramana, and their great holidays are Yugádi in March-April, *Nág-panchami* in July-August, *Ganesh-chaturthi* in August-September, *Dasra* in September-October, *Divalge* or *Diváli* in October-November. They make pilgrimages to Benares, Rámeshvar, Tirupati, Pandharpur, and Gokarn. The religious guide of the Vaishnavs is a Tulu Bráhman, who lives in celibacy at the Vaishnav monastery at Udipi in South Kánara; the Smárts follow the head of the Shringeri monastery in north-west Maisur. They pay great respect to their guides. On a *guru's* death he is succeeded by a disciple whom he has chosen to be his successor. When they appear in the presence of the guide they prostrate themselves before him, apply sandal-paste to his feet, and offer him flowers. They also worship their house gods, whose images they keep in their houses, and offer them fruit, flowers, and cooked rice. They have great faith in soothsaying and consult soothsayers, who are of their own caste, in times of sickness and difficulty; they do not offer blood sacrifices. They observe the sixteen Bráhman sacraments or *saúnskárs*. Girls are married before they come of age. Widows shave the head, and the dead are burnt and mourned for ten days, after which the family is purified by the family priest. They have no headman. Their social disputes are enquired into by the caste-men and reported to their guide for orders. Slight breaches of rules are punished with fine, and eating with lower castes by expulsion. They send their boys to school to learn Maráthi and Kánarese, but do not take to new callings.

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Population.
BRÁHMANS.
Karhádás.

Karha'da's, numbering 555 of whom 286 are males and 269 females, are found in small numbers throughout the district. They are said to have come from Karhád at the meeting of the Koina and Krishna in Sátára. They both eat and marry with Sátára Karhádás. The names in common use among men are Huchráo, Keshavráo, Bhimráo, Shivráo, Venkatráo, Sheshappa, Venkappa, Timmappa, Surappa, and Rámappa; and among women, Sitábái, Lakshmibái, Káshibái, Gangábái, Tippamma, Nágamma, Tulsamma, Krishnamma, and Venkamma. Their family stocks are Vasishth, Maitreya, Varun, Kaundanya, Kaushik, Káshyap, Bháradváj, Atri, Gautama, and Vishvámitra. Except in speech the Karhádás of Kánara differ little from the Karhádás of Sátára. They eat with all Dravid Bráhmans but not with Gauds. Though not strongly made they are capable of enduring fatigue. They are fair and short, with regular features resembling in all respects the Karhádás of Goa. Those who live in Kumta, Haliyál, Siddápur, Kárwár, and Gokarn, speak Maráthi freely mixed with Kánarese words. They have a singing intonation, and when they speak, seem either to stammer or to have something in their mouth. They can also speak Kánarese and Konkani, but neither fluently nor correctly. The language of the other Kánara Karhádás is Kánarese, which does not differ from the home tongue of the Kánara Deshasths; they can also speak Maráthi and Hindustáni.

They live either in one or two storied houses with laterite or mud walls and tiled or thatched roofs. Their houses are generally built in a circle round the temple in which they act as priests. A few families of landholders, Government servants, and village headmen live in large houses in gardens. The Karhádás' ordinary food consists of rice, pulse, and vegetables. They are good cooks, but those who are mere temple priests live poorly like ordinary Havig Bráhmans. The belief that Karhádás poison human beings as sacrifices to their patron goddesses Áryádurga, Mhálasa, and Vijaydurga is still strong enough to make people reluctant even to drink water at their houses. Those in Government service dress like Deshasths, but most wear the waistcloth, shouldercloth, and headscarf. They are cleanly, hardworking, and thrifty. Most of them are priests, some are landholders, and a few are village headmen and Government servants. All are fairly off earning more than is required for their ordinary expenses. They save and seem not to be obliged to borrow to meet the cost of special ceremonies.

The priests rise early in the morning, bathe, and go to gather flowers either for the god of the temple or for their own household gods. They then perform the *sandhya* or morning service, worship the god, and dine about eleven. After dinner they sleep, and spend the rest of the day in reading a *purán*, making sacred threads, or paying visits. At sunset they say their evening prayer, and after again worshipping their god sup about seven. After supper till about nine they sit chatting, or they teach grown boys the ceremonial ritual and texts. The life of those who are in Government service and of those who are landholders is much the same as

that of other Bráhman landholders and Government servants. A family of five spends about 16*s.* to £1 (Rs. 8-Rs. 10) a month.

BRÁHMANS.
Karhádás.

They are Smárts and worshippers of Shiv and Shaktis ; but they do not follow the ritual observed by orthodox Shákts. Their spiritual guide is the head of the Smárt monastery at Shringeri. They have their own priests who are much respected, and they keep the usual Hindu holidays. The bridegroom has to pay £10 to £30 (Rs. 100 - Rs. 300) to the bride's parents. In other respects their customs do not differ from those of Deshasths. They are bound together as a body with rules and ordinances much the same as those of other Bráhmans. Social disputes are settled at meetings of the men of the caste, a president named by those present deciding according to the opinion of the majority. The proceedings are submitted to the guide, whose decision is enforced under threat of excommunication. Slight offences are excused on pardon being asked, or are punished by fines of cocoanuts and plantains to be offered to the god. Those who are priests do not send their boys to school, but educate them in their houses, and bring them up in their own profession. The others send their boys to school and teach them a little English.

Kots.

Kot Bráhmans, numbering 389 of whom 185 are males and 204 females, are found chiefly in the Honávar, Kumta, Ankola, and Sirsi sub-divisions. They take their name from Kot or Koteshvar, a village sixty miles south of Mangalor. Their name is interesting as it supports the view that the tribe of Havigs is more closely connected with the Malabár coast than their traditions show.[1] Their stock names, their gods, and their customs do not differ from those of the Havigs with whom they eat and marry. In appearance, speech, dress, and customs, Kots do not differ from Havigs, and like them they own spice gardens. As a class they are well-to-do. They are orderly and skilful cultivators, and hold as good a position among Bráhmans as the Havigs. A family of five spends about 14*s.* (Rs. 7) a month. Like the Havigs, they are Smárts in religion and practise the same rites and customs. They are bound together as a body, and have an hereditary headman who presides over caste meetings and settles social disputes. They have of late begun to send their boys to school, and on the whole are a rising class.

Joishis.

Joishis or Astrologers, numbering 213 of whom 111 are males and 102 females, are found in small numbers, chiefly in Kárwár and Ankola. The name Joishi is a corruption of the Sanskrit *jotishi* an astrologer. The names of their family stocks are Kashyap, Vasishth, Jamadagni, and Bháradváj. The names in common use among men are Shridhar Joishi, Pándu Joishi, Krishna Joishi, Shankar Joishi, Mádhav Joishi, Vishnu Joishi, Bálappa Joishi, Devappa Joishi, Ganu Joishi, Báb Joishi, Nilkant Joishi, and Venkappa Joishi, and among women, Yesu, Annapurni, Bhágirathi, Satyabháma, Sávitri, Yashoda, Jánki, and Rukmini. Their family gods are Durgádevi

[1] See above p. 118.

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Joishis.

in Kervádi, Vithoba in Pandharpur, and Azádurga in Ankola. They claim to have come to North Kánara direct from the banks of the Godávari to act as priests to the class of husbandmen called Habbus. But they seem to have formerly belonged to Nileshvar in South Kánara, and still keep their connection with the Joishis of Nileshvar eating and marrying with them. Joishis form a single class who have neither social distinctions nor religious subdivisions. Their features are well cut, and they are fair, of middle stature, and strongly made. Like the Chitpávans some have grey eyes. In support of their claim to a strain of Deccan blood, they wear the Deccan turban. Their home speech is a Kánarese much like that used by the Komárpaiks, and their houses do not differ from those of the Habbus and well-to-do Komárpaiks. Except the Shákts, who eat meat and drink country liquor when they perform the worship of Shakti, they are vegetarians, their staple diet being rice, pulse, and vegetables. Out of doors the men wear the waistcloth, the shouldercloth and the Deccan Bráhman turban, but indoors they wear a piece of unbleached white cloth of country manufacture called *panje*. They are clean, orderly, hardworking, and well-behaved. They are said to have formerly been almanac-readers. They now draw up horoscopes and act as family priests to Habbus, Komárpaiks, and other middle class Hindus. But most are landholders superintending the cultivation of their fields and gardens or leasing the land to tenants. Some are village temple priests. As astrologers and family priests they make large incomes. They rank among Dravid Bráhmans and hold the same position as Havigs, though the two classes neither eat together nor intermarry. Except when they are called to perform marriage or other special ceremonies, they visit their employers' houses early every morning. As soon as the Joishi comes near a house he is met either by the eldest male or the eldest female member of the family and asked his advice on any important matter. The Joishi gives his advice without misgiving or hesitation. He tells the people what time is good to begin sowing, reaping, or ploughing, what they should do to ward off the evil influences of stars, and how in general they should conduct themselves. They marry their boys between twelve and twenty, and their girls between eight and ten. Polygamy is allowed and practised, and widow marriage is forbidden. Like Havigs and Karhádás a man has to pay £10 to £30 (Rs. 100-Rs. 300) for his wife. They burn their dead and mourn for ten days, purifying themselves by swallowing the five products of the cow, and feeding their caste people. Their ceremonies do not differ from those of other Bráhmans. Social disputes are settled according to the opinion of the majority of the men of the caste, who meet together under the presidency either of their guide or of his representative. The decision is final and any member who does not obey it is put out of caste. They are a prosperous and rising class.

Saklápuris.

Sakla'puris, numbering 96 of whom 55 are males and 41 females, are found in the Kumta, Honávar, and Ankola sub-divisions. They

BRÁHMANS.
Saklápuris.

belonged to the Havig community till about fifteen years ago they gave up their allegiance to the Rámchandrápur monastery, and placed themselves under the Saklápur monastery at Mundalli a suburb of Bhatkal whose name they adopted. They do not differ from Havigs in appearance or in speech, and their stock names, surnames, and gods are the same. They have no divisions. Their houses, which are built of laterite or mud, are thatched and in a few cases tiled. Like Havig houses they are badly aired, but they are clean, especially the floor, of which they take great care. Their staple food, like the Havigs, is rice, pulse, and vegetables, and their dress is the same as the Havig dress. They are orderly, simple, temperate, and hardworking. They grow and trade in betelnuts and pepper which they sell to Kumta merchants for export to Bombay. They are fairly off. They hold the same position among Bráhmans as Havigs, though Havigs regard them as inferiors. Their men and youths work all day in their gardens, stopping only for meals. The women, besides attending to the house, look after the cattle, of which they have large numbers, and help their husbands in their gardens. A family of five spend about 14*s.* (Rs. 7) a month. Except that they have a separate religious guide, their customs and their religion are the same as those of the Havigs, and their community in all points follows the same rules and observances. They send their boys to school and on the whole seem a rising class.

Andhras.

A'ndhras, numbering about a hundred, are found in Sirsi. They are said to have come from Kadpa in Madras in the beginning of this century. Their family stocks do not differ from those of the Deshasth Bráhmans. The names in common use among men are, Bhujang, Narsing, Rangappa, Rághavendra, Shrinivásráo, Vedánti, Subráya, and Shivrámappa, and among women, Kamlábái, Rukminibái, Rádhábái, Renukavva, Yashodavva, and Sávitravva. Their parent stock is still found in large numbers in Telangana, with whom they eat and intermarry, but the number of Kánarese Ándhras is said to be decreasing. The Ándhras found in Kánara form one class without divisions. Both men and women are short strong and dark. Their mother-tongue was Telugu, but few of them now understand it, and Kánarese has become their home speech. Some know Maráthi and can both write and speak it; others know Hindustáni. They live in ordinary one-storied houses with tiled or thatched roofs and walls of mud or of laterite. Their staple food is rice, pulse, and vegetables. They are good cooks and are particularly fond of hotly spiced and sour dishes. They wear the same dress as the Sárasvats. They are neat, clean, hot-tempered, and hard-working. In the beginning of British rule the Ándhras monopolised Government service, and a few still serve Government though they no longer hold the high posts they once held. They are not well off, earning only enough for maintenance, and are often forced to borrow to meet marriage and other special expenses. They rank with other Bráhmans, eat only with Dravid Bráhmans, and always marry in their own caste. Being almost all inferior Government servants, their daily life is the same as that of the Sárasvats. They live in better style than the Havigs. The

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monthly expenditure of a family of five varies from £1 4*s.* to £1 10*s.* (Rs. 12 - Rs. 15). Their marriage ceremonies cost £5 to £30 (Rs. 50 - Rs. 300); and their funeral ceremonies £3 to £10 (Rs. 30 - Rs. 100). Their family priests belong to their own class and are held in high respect. They are Smárts and in religion differ in no respect from the Smárt Deshasths. Their customs do not differ from those of Deshasth Bráhmans. Social disputes are settled at meetings of the men of the caste according to the opinion of the majority. They send their boys to school and teach them a little English. They are a steady but not a rising class.

Shivallis.

Shivallis, numbering five, are found in Honávar and Sirsi. They take their name from Shivalli, the ancient Santpur, a village about nine miles from Sirsi. They are a branch of the Havigs who separated about forty years ago in consequence of a religious dispute. They have no subdivisions. They do not differ in appearance from the Havigs, and like them speak Kánarese with a strong mixture of Tulu. They live in ordinary one-storied houses with mud or laterite walls and thatched or tiled roofs. Their houses are clean but badly aired. Their staple diet is rice, pulse, vegetables, and buttermilk. They are bad cooks and great eaters, and are fond of sour and hotly spiced dishes. Both men and women dress like Havigs. They are quiet, hospitable, and orderly, less fond of law than the Havigs, but equally unscrupulous when once they embark on a law suit. They are cultivators, tilling gardens which yield cardamoms, beletnuts, pepper, betel leaves, oranges, pomelloes, citrons, *murgals* Garcinia purpurea, and *vátes* Artocarpus lakoocha. Cardamoms, betelnuts, and pepper find their way to Kumta for transport to Bombay and the Malabár coast; the other products are used in the local markets. Their spices yield them large sums, and as a class they are well-to-do. Havigs profess to look down on them, but among other Bráhmans they hold the same position as Havigs. Their daily life does not differ from that of the Havigs. A family of five spends 14*s.* to 18*s.* (Rs. 7 - Rs. 9) a month. They are Madhva Vaishnavs and their spiritual guide is the head of the Sonda monastery in Sirsi. Their manners and customs do not differ from those of Havigs. They are bound together as a body, and have the same caste rules as Havigs. Social disputes are settled by caste meetings of adult male members under a headman whose office is hereditary. The decision of the headman is according to the opinion of the majority which is enforced on pain of loss of caste. They have of late begun to send their boys to school and are a prosperous and rising class.

Habbus.

Habbus. *See* Husbandmen.

Sasashtkárs.

Sa'sashtka'rs or **Konkanigs,** numbering 8858 of whom 4563 are males and 4295 females, are found over the whole district, chiefly in Honávar, Kumta, and Kárwár. They take their name from Shatshashti, or the province of sixty-six villages, one of the four districts of Goa. Like the lower orders of Hindus the unmarried girls of most families shave their heads when a special pilgrimage is made to the family gods. Among other unusual practices the bridegroom wears a small net of white cotton thread fastened to the wedding

coronet, and on Cocoanut-day in August they eat wheat-flour cakes shaped like a fish. Their surnames are Prabhu, Pai, Kámat, Kini, Pál, Bhandári, Hegdo, Shenai, Kudav, Mhállo, Bhagat, Padiár, Náik, Bálgo, Padval, Agni, Zánzlo, and Khadio. The names in common use among men are, Sántayya, Ganpayya, Sheshappa, Pándappa, and Rámshanai; and among women, Shánteri, Rádha, Káveri, Nágamma, Tulsi, Pandhari, Mathura, Rukmini, and Venkamma. No recent change appears to have been made in their names. They have a loud and hurried way of speaking unlike the home tongue either of the Shenvis or of the Kushasthalis. They use fewer Kánarese words than the Kushasthalis and more than the Shenvis. Their family gods are Lakhsmi-Náráyan and Dámodhar, and their family goddesses Mahámái, Mhálsa, Kántrádevi, and Mahálakshmi, whose shrines are in Goa where they occasionally go on pilgrimage. Nágesh and Rámnáth whose shrines are in Goa, and Lakshmi-Náráyan whose shrine is at Hanmotta in Ankola, are the family gods of most of the Konkanigs. But their favourite god is Venkatramana whose chief temple is at Tirupati in North Arkot and who has a special shrine in every village and town where Konkanigs are settled. So great is their devotion to this god that the Konkanigs have composed many verses in his praise, which they sing on all occasions with much earnestness. They belong to seven family stocks: Bháradváj, Kashyap, Vatsa, Jamdagni, Vishvámitra, Gautam, and Atri. No family can marry with another of the same stock. They represent the original Konkani Bráhmans, the Bárdeskárs and Pednekárs being offshoots. Both men and women are fairer than either Shenvis or Kushasthalis; their features are well-formed like those of the Konkanasths, and like them some have grey or, as they are called, cat's eyes.

They speak Konkani with those who know it and Kánarese with Kánarese people. A few speak Hindustáni and Maráthi and most can read and write Kánarese. Their houses and furniture do not differ from those of the Sárasvats or Shenvis. Their ordinary food is rice, vegetables, and fish except on Saturdays and fast-days. They neither eat meat nor drink liquor, and contrary to the practice of all except a few Kánarese Bráhmans, they never touch garlic or onions. They are great eaters, but are not such good cooks as the Sárasvats. The men usually wear a waistcloth which is shorter than that worn by the Shenvis, a shouldercloth, and a headscarf. The holiday dress is a short coat, and a rich waistcloth, headscarf, and shouldercloth. They are fond of gay clothes, but are proverbially wanting in taste and skill in wearing them.[1] They wear the Vaishnav upper arm and chest marks, the conch shell, the discus, the mace, and the lotus, and like the Madhvás they mark their brow with an upright line of charcoal in addition to the regular flat round Vaishnav mark. They are hardworking, thrifty, hospitable, and hot-tempered;

[1] There is a Konkani saying, 'Konkani Bráhmana tuka topi shobana; Konknyáchya báiláno, tumka nesuk samjana; Pánch hát kápad tumchya jángek pávana; Sagle kápad tumche áng dhákana.' That is Konkani Bráhman, your hat does not fit you; Konkani women, you do not know how to dress. You can't hide your thighs with a small robe, and you leave your limbs bare even when your robe is full-sized.

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but they have a poor name for honesty, and especially those who are shopkeepers are held in suspicion by their neighbours. 'If a forest is overgrown let loose a goat; if a town is over-prosperous let loose a Konkana.'[1] Most of them hold land; some are village headmen, and some are traders dealing in rice, cocoanuts, arecanuts, pepper, ginger, gingelly-seed, sandalwood, salt, oil, betel leaves, currystuffs, and sweetmeats. Some are priests and a few are in Government service. Many keep shops and retail the above-mentioned articles and some hawk headloads of betel leaves, fruit, and flowers. Among them are some rich and well-to-do families of bankers and landed proprietors, and others hold good positions as agents and brokers to Dhárwár and Kaládgi cotton-growers. There is nothing special in the daily life of those who are in Government service. Boys go to school about six and learn to read and write Kánarese. Perhaps what is most special in their bringing up is their father's fondness for teaching them fragments of hymns from the Mahábhárat turned into Kánarese by Jaimini. A Sásashtkár or Konkanig betel-dealer rises before daybreak, washes his face, and, after eating rice left from the previous night with curds raw chillies and salt, goes to some neighbouring village and buys betel leaves, jackfruit, mangoes, plantains, and vegetables from the growers, and returns with a headload about noon. He bathes, says his prayers hurriedly, takes a hearty breakfast of rice porridge, vegetables, fish curry, pickles, and wafer biscuits called *happalá* or *pápads*, and after chewing betel leaves, nuts, and tobacco with cement, goes to sleep about one. He rises about half-past two, washes and takes his midday meal of cooked strained rice, curry, vegetables, pickles, and wafer biscuits. During all this time his son or other relation sits in the shop.[2] He then goes to the shop, and sells the articles he has brought either wholesale to other shopkeepers or retail to customers. He stays in the shop till half-past eight or nine and then goes home and sups. After supper he spends an hour or so reading some Kánarese epic or singing verses. A family of five spends about 16*s*. (Rs. 8) a month. Konkanigs are Vaishnavs in religion, adopting the Madhva doctrine that Vishnu is greater than Shiv, though they do not show special respect to Madhváchárya's descendants. Besides their family gods and goddesses, whose shrines are in Goa, they worship all local gods except Shiv, paying special reverence to Venkatramana and his attendant Hanumant. Their family priests and their religious teachers belong to their own caste.[3]

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[1] Kádu belidare ádu bidabeku; Uru belidare Konkanig bidabeku.

[2] The shop is an oblong building about ten feet broad, twenty feet long, and eight feet high, without windows or back doors. The walls are of laterite and the ceiling of thick wooden planks nailed to joists and overlaid with a thin layer of earth. In front is a veranda about six feet broad in which cane baskets full of rice and other grains are arranged on tiers of wooden shelves. The space under the shelves is filled with large pots of sugar, molasses, and oil, and the shopkeeper lounges on a long bench in the middle.

[3] They are said to have formerly been Smárts and followers of a Shenvi teacher, and to have embraced Vaishnavism and had a teacher of their own caste initiated by he Vaishnav head of the Udipi monastery in South Kánara.

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Unlike the Kushasthalis the Sásashtkárs tie one end of the evil-averting thread to the bride's hair and weave the other end in a net and tie it over the bridegroom's head to the wedding coronet. The Sásashtkárs do not keep any holidays observed by the Smárts. They are staunch Vaishnavas and hate Shaiv gods and goddesses. On *Shivarátra* or the great night of Shiv (March) they dine earlier than usual, and marking their brows with the red vertical Vaishnav lines and sealing their forearms and chest with a clay stamp bearing Vishnu's marks, they go to their Smárt neighbours as if on purpose to taunt them. They have no regular headman. Social disputes are settled by their teacher, who, being the head of their community, passes decisions on proceedings submitted to him. The Teacher's monastery is at Partgáli in Goa. He enjoys a large income partly from land endowments, partly from monthly subscriptions. For so intelligent a class they are not well-to-do. Competition has lowered the profits of their trade, and they make no effort to teach their children or to gain a share in Government service or other occupations.

Shenvis.

Shenvis or **Sa'rasvats,** numbering according to the 1872 census 8799 of whom 4489 are males and 4310 females, are found in large numbers both in towns and villages in Kárwár and Ankola on the coast and inland in Haliyál, Supa, and Sirsi.

They are said to have fled to Kánara early in the sixteenth century when the Portuguese took Goa. Their origin is doubtful. According to tradition the founders of the caste, called Sharmás, were brought with their family god and goddess by Parashurám, the sixth incarnation of Vishnu, from Trihotra, the modern Tirhut in Bengal, to help him in performing ceremonies in honour of his ancestors. The memory of the Sharmás survives in figures which are placed before the images of the god Mangesh and the goddess Shántádurga which the Sharmás are said to have brought from Tirhut to Goa. These figures are much revered by visitors and by the priests of the temple who pay them divine honours, offering them plantains, flowers, cocoanuts, and cooked rice. According to the Shenvi account, the caste god and goddess, Mangesh and Shántádurga, were brought from Bengal. But the Mangesh-mahátmya seems to show that they were local Goa deities whose worship was adopted by the three founders of the class.[1] Again, the Shenvis state that their name comes from ninety-six, the number of the families of the original Bengal settlers. Another point which, according to the Shenvis, points to a Bengal origin is the use of the honorific *báb* which they identify with *bábu.* But *báb* is a term in common use among many other castes on the west coast and does not seem to be specially connected with *bábu.* So also the eating of rice-gruel and anointing the body are not, as is sometimes said, signs of a Bengal origin, as they are common practices among other west-coast classes. According to the Sahyádri Khand, the Shenvis were first called Sárasvats and had the six Bráhmanical rights of making gifts, *dán*; taking gifts, *pratigrah*;

[1] Chap. III. verse 16, Chap. VI. 11, and Chap. VIII. 23.

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sacrificing for one-self, *yajna*; sacrificing for others, *yájan*; learning the Veds, *adhyáyan*; and teaching the Veds, *adhyápan*. They also seem to have been called Kushasthalis, a name which is still borne by a branch of the Shenvi community, now commonly known as Sárasvats. In one passage the fatherland of Devsharma, one of the original immigrants, is specially stated to have been Kanauj.[1] They belong to three family stocks, Vatsa, Kaushik, and Kaundinya. The men add to their names either the word Ráo or Shenvi. The word *ráo*, which they seem to have borrowed from the Maráthás, seems to be a corrupt form of the Kánarese *ráyaru*. Their principal surnames are Nádkarni or village headman from the Kánarese *nádu* a village, or village accountant, Dubásh, Deshpánde, Muzumdár, Kulkarni, Deshmukh, and Desái. Other surnames are Vág or tiger, Vágle a fish, Vaidya a physician, Pandit a scholar, Dalvi a commander, Telang belonging to the Telangana, Kekre, Lád, Sanzgire, Khote, Rájádhyaksha, Dhume, Gugul, Gáitonde, Rege, Sákhardánde, Kánvinde, Varde, Mone, Sauni, Gabhir, Táki, and Shendi.

The names in common use among men are, Mádappa, Puttappa, Mángba, Annappa, Rudrappa, Manshenvi, Shivappa, Durgappa, Rámappa, Mangesh-shenvi, Pundlik-shenvi, Vaikunt-shenvi, Phond-shenvi, Martoba, Bháskarappa, Ghanasham, Bhimráo, Yashvantráo, Vámanráo, Datbáráo, and Báburáo. The maiden names of girls are, Veni, Tulsi, Ganga, Yamna, Sálu, Yasha, Shánta, Godu, Gaja, Káshi, and Dvárka; and the names given to women after marriage are, Rukmini, Satyabháma, Draupadi, Subhadra, Párvati, Jánki, Sita, Rádha, Lakshmi, Gopika, Annapurna, and Uma. The Shenvis of Kánara marry with the Shenvis of Goa and Bombay. they also eat and marry with Sásashtakárs. They are divided into the two classes of lay or *grahastha* and cleric or *bhat*. A cleric, besides what he earns as an astrologer a family priest or a reader of sacred books, can work as a trader or a Government servant, or he may altogether give up his priestly office and earn his living as a layman. On the other hand the son of a layman may train himself and practise as a priest.

The present six classes of Kánara Sárasvats formerly formed only two classes, Vaishnavs and Smárts. Among the Smárts were the Kushasthalis, Shenvis, and Kudáldeskárs, and among the Vaishnavs the Sásashtkárs, Bárdeskárs, and Pednekárs. There were no restrictions against these classes eating together, though intermarriage was forbidden. They afterwards separated into six distinct communities with more or less strict rules against eating together and intermarrying. Shenvis are Smárt Sárasvats who for long neither ate nor married with any other class of Sárasvats. Of late they have begun to eat and marry with Sásashtkárs.

Most of the men are about the middle height and have well-cut features. Their skin is generally wheat-coloured, but some are nearly as fair as Konkanasths. The head and chin are clean shaved, leaving the top-knot, which is allowed to grow to its full length,

[1] Mangesh-mahátmya, VI. 12, 14.

and is tied in an oblong knot. The moustache is often long and full. The women are shorter than the men, but neither stunted like the Havigs nor corpulent like the Gujarátis. They have round shoulders, slender waists, black shining and neatly dressed hair, and dark lustrous eyes.

Their home tongue is Konkani which is now considered a distinct dialect from Maráthi. Konkani appears to have been a written language before Goa was conquered by the Portuguese. The character employed was first Devnagari and then the old Kánarese alphabet. The Shenvi's accent in speaking differs much from the accent of other Konkani-speaking Bráhmans. They speak very fast with a singing tone, and they use an unusually small number of foreign and Dravidian words. The Shenvis use Maráthi to keep their records, to write horoscopes, household accounts, and memorandums of important events. They can also speak Kánarese. With the Shenvis the idea of home is more sacred and binding than it is with most natives of Kánara. They are remarkably careful to provide themselves with suitable dwellings. Their houses are of three kinds. The first are two-storied with laterite walls and tiled roofs costing about £300 (Rs. 3000); the second, with laterite walls and thatched roof, are one-storied and cost £100 to £200 (Rs. 1000-Rs. 2000); and the third, with mud walls and thatched roofs, cost £20 to £50 (Rs. 200-Rs. 500). The walls of houses of the first and second class are plastered with cement and the floor is at least once a week washed with cowdung dissolved in water. The walls of houses of the third class are likewise washed with a mixture of cowdung. The houses have little outward show. They stand in gardens enclosed either by stone walls or fences of wild castor plants or milk-bushes which are pruned every year, and bamboo hedges which are renewed towards the close of the monsoon, and have gates or stiles placed at the entrance. The garden is generally weeded and kept clean, and is thickly shaded with jack, mango, and cocoanut trees. A roofed porch four to six feet broad, serves as a waiting place for the lower classes who are not allowed to enter the house, and as a shelter from the glare of the sun. In the centre of the porch a few steps leading to the door are the only means of entering and leaving the house. Close to the steps is a yard which is cowdunged and swept every day, and ornamented with pretty devices, chiefly of trees and houses. At one corner of the yard is a well of laterite or granite stones. Behind or to the side of the house are a few beds of vegetables and flowering plants such as *bhāji*, *shevanti*, *mogri*, and *áboli*. Festoons of rice ears and mango leaves are hung over the lintel, and the threshold and the lower halves of the door posts are marked with dots and streaks of saffron paste and red powder. The threshold is sacred to Lakshmi the source of wealth, and all Hindus take care not to tread on it either in entering or on leaving a house. The doorway is almost square and is seldom more than five feet high. The door frame is of massive scantlings deeply carved, and the door is made of thick planks. Every room flanking the outer wall has a small window. Each of the inner rooms has one door which is much shorter than the main entrance. Inside of the main door is a lobby or entrance

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hall with a room on the right and on the left. This part of the house is called the *vasro* or reception hall. Except in unusual circumstances, as when a doctor comes to see a patient, no one of lower caste than the owner of the house is allowed to pass further. Next to this partition are two to four rooms one of which is set apart for the family gods, and one or more, according to the size of the family, for sleeping, cooking, and dining. The back veranda is divided into partitions, one of the apartments being used as a bath-room and the other as a stable. A few houses have separate stables. Each house has at least one rattan box costing 3*s*. (Rs. 1½), or a wooden box worth about 6*s*. (Rs. 3) for keeping clothes and jewels. A few houses have a table worth about 12*s*. (Rs. 6) and a chair or two worth about 5*s*. (Rs. 2½) each; and in the veranda of all is a broad bench which serves as a seat and costs about £1 (Rs. 10). Except swinging cots which are found in some of the richer houses, bedsteads or cots are never used. All sleep on mats spread on the floor. They have some stools called *mánáis* about two feet long and half a foot broad and one and a half inches from the ground, on which the inmates sit while eating and worshipping the gods. These cost 6*d*. to 1*s*. each (4-8 *ans*.). They use plantain leaves for plates at a cost of about 3*d*. (2 *ans*.) the hundred. Most families have one or more brass chain hanging lamps which cost 6*s*. to 16*s*. (Rs. 3-Rs. 8), one large copper warming pot costing 10*s*. to £2 10*s*. (Rs. 5-Rs. 25) and holding twenty gallons of water, a couple of copper buckets costing 6*s*. to 8*s*. (Re. 1-Rs. 4) for drawing water, two or more small copper pots worth 2*s*. to 4*s*. (Re. 1-Rs. 2) called *lotás* holding two to two and a half pints of water, and a variety of other brass and copper pots for cooking. The copper pots are made in Kárwár, Sadáshivgad, Ankola, and Kumta, and cost about £1 12*s*. (Rs. 16) the *man*. The brassware comes from Poona and costs a little less than the copper.

According to their means Shenvis have one or more house servants. In middle class families the only servant is a woman of the Batkur or Bándi caste, who with food, a robe worth about 4*s*. (Rs. 2), and a bodice worth 6*d*. (4 *ans*.), receives 12*s*. to 30*s*. (Rs. 6 - Rs. 15) a year. Poor people employ Bándis only to clean the cooking pots, paying them about 12*s*. (Rs. 6) a year. Besides one or more Bándi servants, the rich employ a cook of their own caste on a monthly wage of 8*s*. (Rs. 4) with food, and also a *bhat* or priest of their own caste on the same pay, the cook to help the women in cooking and the priest to perform the worship of the family gods. The Shenvi's staple food is rice and vegetables[1]; but some of them eat fish except on Mondays and Saturdays and on great days.

[1] Rice is of two kinds, *kuchgi* or *ukdo* made of paddy half-boiled before it is pounded to remove the chaff, and *beltiyi* or *surai*, made without boiling the paddy. The principal vegetables are *bhájí*, *ghonsáli*, *padul*, *váingans* or brinjals, and white and red pumpkins. Above the Sahyádris, the Shenvis take two meals, one at ten in the morning and the other at eight in the evening. On the coast they take three meals, between ten and eleven in the morning, between one and three in the afternoon, and between eight and nine in the evening.—The chief dish in the morning meal is *ukdi* or coarse rice-porridge, a small quantity of rice boiled in a large quantity of water to which salt is added. This rice-porridge is eaten with mango pickle or *lonche* and wafer biscuits made of *udid* Phaseolus mungo, chillies and soda, or with dry-fish roasted on the fire. Their second meal, between one and three in the afternoon, consists of boiled rice

The indoor dress of a Shenvi is a white cotton waistcloth twelve to eighteen feet long and two to three broad, of varying texture, and with a red or yellow border either of cotton or of silk, costing from 2*s.* to 12*s.* (Re. 1 - Rs. 6). It is elaborately puckered in front, one end being folded narrow and passed between the legs and stuffed in at the waist behind. The outdoor dress has the addition of a shouldercloth which costs 1*s.* 6*d.* to 2*s.* (12 *ans.*-Re. 1) and is worn round the neck and hanging in front like a scarf, and a head-cloth costing 3*s.* to £1 (Rs. 1½ - Rs. 10) and loosely and gracefully rolled round the head. The boy's dress is the same as the man's. Shenvi women wear a single robe called *kapád* or cloth of bright silk-edged cloth twenty-four to twenty-seven feet long and three and a half to four and a half broad, costing 7*s.* to 16*s.* (Rs. 3½ - Rs. 8). With the robe is worn a bodice with short sleeves and a back which generally costs 1*s.* (8 *ans.*). The robe is drawn round the waist and one-half is allowed to fall from the hips to the shins by folding the end in puckers and passing it between the legs; the other half is brought over the breast, the left shoulder, and the back, and tucked into the band at the waist. Widows wear either a white or red robe, the upper part of which covers the head like a veil. They do not wear the bodice and the only ornaments they are allowed are a copper finger-ring and a pair of flat copper bangles or *pátlis*, covered on the upper parts with a thin sheet of gold. Among the Shenvis men in Government service, instead of the shouldercloth, wear a long white or black broadcloth coat and sandals or native shoes. Some who are contractors and traders wear short coats of native cut; but most young men who know English wear shirts, waistcoats, and coats in European fashion and generally have Poona or Dhárwár Bráhman shoes. The men's dining dress is a single scarlet silk waistcloth, generally with white silk borders or silver or gold lace. On ceremonial occasions women as well as men wear silk robes and bodices. When cooking and taking their meals, both men and women wear sacred clothes called *muktás* twelve to sixteen feet long and three to four feet broad for men, and fifteen to thirty feet long and four

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strained dry and eaten with vegetable or fish curry and one or two dry dishes called *suke*. The curry is made of fish or some vegetable fried and seasoned with chillies, cocoa-kernel, coriander, turmeric, and tamarind. They are fonder of hot and acid condiments than of milk, clarified butter, and cocoanuts. The third or evening meal, which is taken between eight and nine, does not differ from the ordinary afternoon meal. Their special dishes are *godshe*, that is unboiled rice-porridge mixed with molasses and cocoanut milk; small round cakes fried in cocoanut oil called *vadás*; and macaroni-like strings of rice and *udid* flour wound like the spring of a watch; *chavdas*, fried wheat-flour wafers overlaid with a thin layer of sugar; *nevris* shaped like bows and made of rice or wheat flour and stuffed with scraped cocoa-kernel and molasses; *gulpápads*, balls made of the flour of roasted green gram or *mug* Phaseolus radiatus, and molasses; *sándans* or puddings cooked in steam; and *polas* or pancakes of rice, cocoanut, molasses, and *udid*. Some men and women on ordinary occasions and all on special occasions such as marriages, eat betel-leaf and betelnut with lime and tobacco from Nandgad in Belgaum. The men also smoke cigarettes and the hubble-bubble and some use snuff. The Shákts, who worship Shakti or Durga the wife of Shiv, eat meat and drink liquor, but as this forms part of a religious rite, it is believed not to compromise their dignity as Bráhmans. The ordinary average daily expenses of a Shenvi's food are ½*d.* (3 *ans.*) and on holidays about 1*s.* (8 *ans.*).

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to six feet broad for women, made of hemp, wool, or silk, and costing 4*s.* to 8*s.* (Rs. 2 - Rs. 4).

Girls till five and boys till six years old run about naked. After five, girls wear a small robe called *kirgi* worn like a petticoat hanging from the waist. The clothes in ordinary use both by men and women are made in Shápur in Belgaum and Hubli in Dhárwár; the silk ceremonial robes come from Poona and Ahmadabad, and the broadcloth worn by some of the younger men, from Europe. Of ornaments, men wear gold finger-rings worth 6*s.* to £2 10*s.* (Rs. 3 - Rs. 25), and gold or silver girdles, the gold worth £10 to £30 (Rs. 100 - Rs. 300) and the silver £2 to £5 (Rs. 20 - Rs. 50). Young boys wear silver £1 (Rs. 10) and gold £3 to £5 (Rs. 30 - Rs. 50) bracelets and necklaces, and silver anklets either chains £5 to £20 (Rs. 50 - Rs. 200) or massive rings called *válás* 12*s.* to £1 (Rs. 6 - Rs. 10). Young girls like the boys, wear silver £1 10*s.* to £2 10*s.* (Rs. 15 - Rs. 25) or gold £5 to £15 (Rs. 50 - Rs. 150) waistbelts and silver anklets 12*s.* to £1 10*s.* (Rs. 6 - Rs. 15). Married women wear a gold nose-ring or *náth* £1 to £10 (Rs. 10 - Rs. 100), a couple of earrings called *káps* £1 to £5 (Rs. 10 - Rs. 50), a necklace called the lucky thread or *mangalsutra,* a number of strings of small black glass beads with a large gold bead strung in the middle £1 10*s.* to £5 (Rs. 15 - Rs. 50), and glass bangles 6*d.* (4 *ans.*). Besides these, the well-to-do wear in their hair gold *tirpiphuls* 14*s.* to £3 (Rs. 7 - Rs. 30), *chandrakors* and *kegats* £1 to £3 (Rs. 10 - Rs. 30), and *bhángasheshphuls* £5 to £20 (Rs. 50 - Rs. 200); in their ears the *pálva* £1 to £4 (Rs. 10 - Rs. 40), *mugud* and *kárób* 16*s.* to £5 (Rs. 8 - Rs. 50); round the neck a gold collar or *thusi,* one of the most peculiar and noticeable ornaments worn by Shenvi women, £6 to £25 (Rs. 60 - Rs. 250), *putlyáncho sar* £1 to £20 (Rs. 10 - Rs. 200), *kurjatáncho sar* £20 to £50 (Rs. 200 - Rs. 500), and *sari* £2 to £8 (Rs. 20 - Rs. 80); round the wrists gold bangles *pátlis* £1 to £2 5*s.* (Rs. 10 - Rs. 25), *paulpátli* £4 to £10 (Rs. 40 - Rs. 100), *nilpatli* £3 to £6 (Rs. 30 - Rs. 60), and *chudes* £3 to £6 (Rs. 30 - Rs. 60), and from five to ten finger-rings made of gold studded with pearls and precious stones. In the back hair, besides ornaments, the women are fond of wearing wreaths of flowers, chiefly red-yellow or white, such as *surgi, ovli, chámpi, shevanti, mogri, áboli,* and *kevdo,* which generally cost 1½*d.* to 6*d.* (1 - 4 *ans.*). They are clean, thrifty, hot-tempered, brave, and hardworking, but less tidy in their dress than Chitpávans.

During the whole of the year, it is not uncommon for Shenvis, while travelling from one place to another, to go to the houses of their acquaintances expecting to be entertained. When a stranger comes to a house he is asked if he wishes to stay. If he wishes to stay, the guest is given water to wash his feet, is seated on a mat spread in the veranda, is given water and molasses, and is afterwards served with *pán-supári.* If his caste rules allow him to eat with the men of the family, he is asked to bathe and is furnished with a silk cloth which he wears at meals. If he cannot eat with the family he is supplied with cooking pots and uncooked food.

Most Shenvis hold lands which they rent to husbandmen. Some

trade in timber and grain; some contract to supply the Public Works Department with timber, stone, metal, and building materials, and to make roads and bring Government timber from the forests. Some are excise or *ábkári* contractors and moneylenders, some are pleaders, and some are in Government service as clerks, village accountants, district revenue and judicial officers, schoolmasters, and *patels* or village revenue collectors. On their arrival in Kánara, judging from their names, like the Shenvis of Maháráshtra and the Konkan, they seem to have been employed as village accountants and in the higher administrative and military posts. The intelligence and perseverance of the Shenvis is shown by their success in many professions and employments in Bombay.

The Shenvis, who are landed proprietors and traders, rise early in the morning and go to work. They return at ten, and, after bathing and worshipping, take a dish of rice-gruel or *pej*. They rest for a while and dine about two, go to work about three, come home at sunset, and after supping about eight or nine go to bed. Those who are in Government service take a morning meal at ten, go to office immediately after, and sup on their return about six. The women rise early in the morning, sweep the house, and, after bathing in hot water, examine the copper cooking and drinking vessels to see that the servant has cleaned them properly, and make rice-gruel or *pej* for the children who breakfast between eight and nine. They next prepare dinner, and in their leisure of about four hours between dinner and supper (1-5 P.M.) prepare lamp-wicks, make flower garlands, and chat with their neighbours. Boys before six are allowed to play about the house; after six they are sent regularly to school. The ordinary monthly expenditure of a family of a husband wife and three children is about £1 (Rs. 10).

In religion Shenvis are Smárts, followers of Shankaráchárya, holding the doctrine that God and the soul are one. Before any religious ceremony the *hom* or burnt sacrifice is offered. This sacrifice consists of burning different kinds of wood with parched or cooked rice, *darbha* grass, and clarified butter on a square frame made of a plantain stem filled with earth. They worship the ordinary Hindu gods, especially Vishnu, Ganpati, and Párvati. Their family god is Mangesh and their family goddess Shántádurga. The most binding of religious observances is the recitation of the *Gáyatri mantra* of the daily service or *sandhya*. This prayer is offered before the morning meal after bathing and putting on the sacred dining robe. The prayer consists in repeating the twenty-six names of Vishnu, in restraining the breath for a certain time, in closing the nostrils by the fingers of the right hand, in naming the place where the prayer is said, and the time day and month of the year when it is said, in offering water to the sun, in repeating the *Gáyatri* several times, and, lastly, in saluting the guardian deities of the ten quarters of the world. This prayer, which takes about half an hour to repeat, is offered a second time in the evening before supper. Some of them are Shákts or worshippers of Shakti or Párvati, the wife of Shiv. They worship the *shrichakra*, the emblem of Párvati, as the *ling* is the emblem of Shiv. They offer to the

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Shakti cooked meat and liquor, on which they afterwards feast. Shenvis who are not Shákts consider this worship a form of witchcraft, and the Shákts perform their ceremonies so secretly that it is not known even to their nearest neighbours. At the same time, as the rites are celebrated under the name of divine service, the Shákts are not punished for breaking caste rules. They also worship the *grámdevatás* or village deities, which are manifestations of Párvati and her subordinate spirits.[1] Shenvis have a great dread of incurring the anger of these powers and are careful to win their favour by sacrifices. The most dreaded of these spirits are Álvantin and Brahma-rákshas. Álvantin is the ghost of a pregnant woman who has died before her confinement, and the Brahma-rákshas is an unmarried youth who has been drowned or died some other violent death. They believe in witchcraft and soothsaying, and employ sorcerers and exorcists.[2] They also revere Musalmán saints or *pirs*, offering them plantains, cocoanuts, frankincense, and molasses. Their favourite shrines are in Goa, Mangesh, Saptakoteshvar, and Shántádurga; in Gokarn, Mahábaleshvar; in Rámeshvar, Rámling; in Benares, Vishveshvar; and in Gaya or Allahabad, Rudrapád.

The principal holidays are *Sankránt*, the passage of the sun into the sign of Capricorn (January 12th); *Shivarátra* or Shiv's night, *Mágh vadya* thirteenth, in February-March; *Shimga*, the Indian Cupid or Káma's day, *Phálgun shuddha* fifteenth, in February-March; *Samvatsar Pádva*, New Year's day, *Chaitra shuddha pratipada*, in March-April; *Rámnavmi*, Rám's birthday, *Chaitra shuddha* ninth, March-April; *Áshádha ekádashi*, the fast on *Áshádha shuddha* eleventh, in June-July; *Nág-panchami* the Cobra's day, *Shrávan shuddha* fifteenth, July-August; *Shrávani paurnima*, cocoanut full-moon, in July-August; *Gokuláshtami*, Krishna's birthday, *Shrávan vadya* eighth, in August-September; *Ganesh-chaturthi*, Ganpati's birthday, *Bhádrapad shuddha* fourth, in August-September; *Dasra*, the festival of Durga or Párvati the wife of Shiv, *Áshvin shuddha* tenth, in September-October; *Diváli* or the feast of lights, *Áshvin vadya* thirteenth, in October-November; *Tulsi-puja*, the wedding of the holy basil, *Kártik shuddha* twelfth in October-November; eclipses of the sun and the moon; and *játras* or yearly fairs.[3]

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[1] The worship of village deities seems to belong to the early pre-Áryan religion. The *grámdevatás* are deities which are believed to protect fields, villages, and towns from evil spirits and to ward off plague, fire, and flood. They are regarded as unable to bestow blessings but as able to prevent evils. All *grámdevatás* are females and are known as *ammas* or mothers. The principal are Ankleamma, Sirsiamma, Bhumidevata, Honávaramma, and Kadaramma. Ankle is the Konkani form of Ankola; Sirsi is Sirsi; Bhumidevata, is from *bhumi* the earth and *devatá* goddess; Honávar is the town of that name; and Kadra the fort and town in the north of the district. The village-mothers have two attendants, Jatga and Khunti. Jatga is the spirit of a division of a village, and Khunti of a sub-division of a village. Both are males and subject to the orders of the village-mothers. These spirits have no temples. They live in either granite or laterite pillars which stand in the least frequented part of the village generally under the shade of a large banyan tree.

[2] The soothsayers are Ghádis or Komárpaiks. They generally consult the village deities *grámdevatás* and sometimes spirits whom they call *mhárus*.

[3] These holidays change according to the lunar months. In Hindu leap or *adhik* years the holidays are a month later than their usual time.

Shenvis' *purohits* or family priests belong to their own caste.[1] They are called *bhats* or learned men, and are treated with much respect. The priests are under the authority of their spiritual Teacher who is a devotee or *sanyási* who lives in celibacy either at Chitákola in Kárwár, at Khánápur in Belgaum, at Kaula in Goa, or at Násik. He was the only spiritual guide of the whole Sárasvat community in Southern India before the Shenvis came to Kánara. He is a Shenvi by caste. He is expected to be a man of learning, well versed in Sanskrit, and in his youth neither pains nor cost is spared in training him. He enforces caste rules and customs by punishing the refractory with fine or excommunication. He has also power to restore those who have been expelled from caste. When Shenvis appear before their spiritual Teacher, they make the *sáshtáng*, that is they clasp their hands and bow their heads, and receive from him a blessing or *áshirvád*. He takes only one meal at noon with some slight refreshment at night. His mornings are passed in reciting prayers, worshipping his gods, and reading sacred books or *puráns*. After his midday meal he sleeps for a while and then disposes of any question of discipline or of any other subject that may have been referred to him. In the evening he again performs his devotions. The teacher or *guru* holds the highest rank in the community. He receives from his followers and disciples marks of veneration in no way short of adoration. He seldom appears in public without much show, and when he goes on a religious tour through his district he moves with great pomp. He is dressed in an ochre-coloured silk waistcloth hanging from the waist, a shouldercloth, and a woollen or red silk headscarf, and as he is an ascetic his head is shaved without leaving the top-knot. He is usually carried seated in a palanquin with large red silk tassels hanging over his breast from the pole of the palanquin. The palanquin is like a double-backed easy chair and has a pole that curves upwards. It is ornamented with beautiful carving and does not differ from the Deccan *sibika* or idol-*pálkhi*.[2] Before him go several bands of musicians playing on all sorts of country instruments. He has a guard of messengers armed with swords and guns. His open palanquin is carried on the shoulders of six

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[1] A *purohit* fixes the proper time for beginning ceremonies. He turns aside the evil influence of unfriendly stars; he names children, tells their fortunes, prepares their horoscopes, blesses houses wells and ponds, cleanses and consecrates temples, and breathes the divine spirit into images. The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its mouth. The sacred fire is again lit and the image is fit to receive divine honours. The priest also reads the almanac, and directs birth, marriage, puberty, thread, and death ceremonies, for which, in addition to gifts of grain and other articles, he is paid in cash as *purohit maryáda*, 6*d*. (4 *ans.*) for simple purification, 1*s*. (8 *ans.*) for a puberty ceremony, 4*s*. (Rs. 2) for a thread ceremony, 12*s*. (Rs. 6) for a marriage, and 6*s*. (Rs. 3) for a death. This is the least they get, and large sums are paid by their richer patrons.

[2] This is a richly carved and ornamented open palanquin. It resembles two easy chairs set face to face with a bamboo pole arched in the middle and straight at the ends.

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bearers of the fisherman caste. It is shaded by a large crimson silk umbrella and flags of different colours and ox-tail fly-whisks are waved round him. Some of his retainers called *bháts* or bards take the lead, singing in his praise and warning the people to pay him due reverence. The bards are followed by two men carrying silver staffs. The *guru* is styled prince-ascetic or *rájsanyási*, his monastery is spoken of as a throne or *sinhásan*, and he adds to his name the title *Sarasvati* or His Eloquence. Between the mace-bearers and the palanquin walk four men, each carrying a box about a foot square, covered with red broadcloth. These boxes contain the gods which the Teacher worships and the vessels used by him in worshipping. From time to time he visits the places where his followers live. In visiting his followers the Teacher's chief object is to collect money. Besides the fines which are levied from persons guilty of offences or breaches of rules, he takes contributions of 2*s.* to £5 (Re. 1-Rs. 50) from each family of his followers. Those who demur are induced to yield by the threats and persuasion of the leaders of the local community. As the Teacher draws near the creek or hill that marks the boundary of the village or town his followers come out in a band to meet him with music. One of his people, generally one of the richest, asks the Teacher to honour him by staying at his house. When he enters his host's house the Teacher's feet are washed and the water is sprinkled on all persons present. After the meal the Teacher gives the hostess about a pound of rice and a cocoanut which he has brought with him. While he stays at his rich disciple's house, the poor followers and people of other castes raise contributions and send him presents of food and money. Before he leaves for his next station a great feast is held, and at starting he is presented with £1 to £5 (Rs. 10-Rs. 50). His collecting and visiting tour is over before the rains set in when the Teacher returns to his head-quarters or goes to one of his other monasteries. On the tenth day of the bright half of *Jeshtha* (June-July) of every year he feasts all his followers and withdraws into retreat for the next four months.[1] On the tenth day of the bright half of *Áshvin* (October-November) he leaves his monastery and goes in state beyond the limits of the village in which the monastery where he has spent the four months of his seclusion is situated. He returns to his dwelling after halting a short time beyond the boundary. On the day when he goes into retreat, on the day when his retirement is over, and on the commemoration day of deceased Teachers or *punyatithi*, he sits on a chair and gives to the assembled people holy water in which his feet have been washed. The Teacher's gods are, the *bán-ling*, an oblong stone found in the Narbada; Ganapati, a red conical stone found in the Narbada; the Sháligrám, a black oval stone with one of the sides flat and marked with a natural hole, found in the Gandaki in Nepal; the Suryakánta, a transparent crystalline spherical stone; the Chakra, found in the Gomti; and other pebbles and images of Annapurna and

[1] During these four months the Teacher entirely avoids all social matters even what concerns the affairs of the monastery. He keeps himself wholly in communion with the god of the monastery.

Gopál-krishna, and Rám and Sita. The articles used in worship are a brass bell, a small conch shell, a silver tray and pot, a small lamp, and a spoon. The Teacher's establishment consists of one clerk called *párupatyagár* or manager, who looks after the management of the monasteries and the Teacher's household; two *bháts* or praise-singers; two *bhát* boys learning the duties of *bháts*; a learned Bráhman called *shástri*; musicians, bearers, and messengers, grooms for the horses, and a cattle-keeper for the cows and buffaloes. The Teacher has monasteries in Chitákola and Halge in Kárwár, in Kaula in Goa, in Khánápur in Belgaum, in Bombay, in Násik, and in Benares. The monasteries have landed property the income of which, after defraying the expenses of the establishment, is remitted by the manager to the Teacher. The only Shenvi religious institutions in Kánara are the *maths* or monasteries of their Teachers in Chitákola or Sadáshivgad and in Halge in Kárwár. They are buildings of about 200 feet square, consisting of two blocks, an inner and an outer, with tiled roofs. The outer building is about sixteen feet broad and ten feet high with enclosing walls, open inside except at the back, the roof being supported by pillars of wood or stone. This is set apart for the use of the caste people on grand occasions when public dinners are given. The back of the building is divided into rooms, which form the Teacher's dwelling. They enclose a large courtyard which is wanted for light and air, especially on holidays when large numbers attend. In a corner of the courtyard is a large well near which the Teacher and the other inmates of the monastery wash. In the centre stands the temple of the god or *Sarasvati Chakra* to whom the monastery is dedicated. This is an oblong building divided into two apartments. The front portion, which is the larger of the two, is the place where worshippers meet. The inner is the sanctuary of the god and is accessible only to the Teacher, the priests, and the Bráhmans. These monasteries have a manager who is a Shenvi by caste, one *shingi* or horn-blower, one sweeper, one *bhát* or bard, and ten musicians. When the Teacher grows old, or if his life is threatened by serious illness, he chooses a disciple, who is a boy of the Shenvi caste, and appoints him his successor. Should the Teacher recover, his successor acts under his orders. If the Teacher dies without appointing a successor, the community choose one, and with the help of learned Bráhmans who instal him on the empty throne, invest him with the powers of a prince-ascetic or *rájsanyási*. As soon as signs of life disappear the Teacher's body is brought out and seated on a backed stool strewn with sacred grass. Messengers are sent to neighbouring villages and people begin to gather at the monastery. When a certain number have arrived the body is washed, clothed in ochre-coloured silk, and seated on a canopied stool with a silver sceptre in its hand. Lamps are lighted, musicians play, and people worship the body, offering it plantains and cocoanuts, and acting as if the death was a joyful event. A grave is dug in the courtyard of the monastery and with great pomp, seated in its canopied chair, the body is carried to the grave and worshipped. It is set in the grave in a sitting position and the new Teacher strikes a cocoanut on the crown of its head and

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makes an opening in the skull in which a *sháligrám* stone is laid.[1] The grave is half filled with salt, cement, and camphor, it is completely covered with mud, and an arrow or *bán ling* is planted on it and lights are kept burning.[2] For eleven days after the Teacher's death the monastery is the scene of public rejoicings as the Teacher's spirit is believed to join the divine essence. Lights are always kept burning on the graves of all the Teachers, and, as is done to the gods, rice is offered and lights are waved over their graves every day before the morning meal is eaten.

The most important of Shenvi usages come under the heads of customs observed at birth, during infancy, and on occasions of thread-girding, marriage, a girl's coming of age, and death. When the time of delivery draws near the woman is taken to a temporary room of bamboo matting made for her in the veranda, and a midwife is sent for. The midwife, who is either a Christian a Musalmán or a low-caste Hindu, remains with her patient for six days, and receives as her fee 2*s.* to 4*s.* (Re. 1 - Rs. 2) with food for the six days and the robe worn by the woman at the time of her delivery. When a child is born the time is carefully noted, and the family priest is told. He comes to the house and prepares a horoscope in which he notes the birth-hour, day, month, year, and era, and the position of the sun. After some days the family priest brings the horoscope sprinkled with vermilion powder. He generally congratulates the parents on their child being born at so lucky an hour and foretells the power and wealth to which the child will rise.

Birth.

If the child is born at an unlucky hour, which is ascertained as soon as the family priest comes, the father is not allowed to see the child's face until he looks at the child's reflection in a cup of clarified butter and gives the butter with 3*d.* or 6*d.* (2 or 4 *ans.*) to a Bráhman beggar. This is done to avert the evil consequence which might follow the birth of the child. The family priest receives some sugar and 3*d.* to 10*s.* (2 *ans.* - Rs. 5) in money according to the circumstances of the family. Sometimes when the planets are specially unfriendly the child is passed under the belly of a cow and given to some one who is not a member of the family, and after a while, brought into the house, and gifts of money, grain, and cows are made to Bráhmans. In a few cases of extreme ill-omen the child is given to a casteman who agrees to adopt it.

On the occasion of a birth neighbours and relations come uninvited and are given sugar and betelnut. On the birth of the

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[1] It is believed that *sanyásis* or *yogis* whose spirits pass through the crown of the head go straight to heaven. The Hindus believe that a human being by the practise of self-denial and austerities can attain the power of centering his soul in the crown of his head and of dying at will, when the soul leaves the body through a minute opening called *Brahmarandhra.* They further believe that a man who reaches this state becomes insensible to all bodily sufferings and though seemingly dead is capable of living for a time without food or drink, even without breathing. Hence the soul of the Teacher is believed to dwell in the crown of his head, and the skull is cracked by a cocoanut or conch-shell that the spirit may escape and enter heaven.

[2] It is an oblong platform two feet broad, six feet long, and six inches high, with a sweet basil plant planted on an altar about 2 ft. × 2 ft. × 3 ft.

child the midwife cuts the navel cord with a knife leaving a piece three inches long which is tightly tied with a cotton thread. The child is then wrapped in a cloth and laid in a winnowing fan with an iron nail placed under the pillow to keep off evil spirits. When a birth takes place in a house, the whole family are considered unclean, till, on the eleventh day, the priest gives them the five products of the cow. During the first three days the child is nursed by giving it the end of a rag to suck, the other end of which rests in a saucer of rice-broth and molasses. The mother is given saltless rice-porridge and molasses for the first three days. On the first, second, and third day the child and the mother are bathed in warm water, and on the fourth day the mother and child are rubbed with cocoanut oil and bathed in warm water. The mother is fed with rice, curry, and *godse* or sweet gruel made of rice cocoanut milk and molasses, and vegetables. From this day she begins to suckle the babe. For about two months the mother and the infant are rubbed daily with oil, and bathed, and every day the mother is given a decoction of pepper, dry ginger, cloves, and other spices. On the night of the sixth day neighbours and kinsmen are asked to supon a dish of *khichdi* made of rice, split green gram, cocoa kernel, molasses, and clarified butter. The *satti* ceremony is performed by worshipping a small copper pot full of water on which mango leaves float and whose mouth is stopped by a cocoanut daubed with vermilion powder. Some plantains and betelnuts, and a wild red flower called *patkali*, are placed by the side of the copper pot which represents Brahma who is believed to come in the guise of an old dame to write its destiny on the child's forehead. A blank sheet of paper, a reed pen, an inkstand, and a penknife are also left near the offering, and the elderly people in the house keep awake the whole night lest any evil should happen. The men read religious books and the women dance the circular *phugdi* dance. In dancing the *phugdi* the women hold a copper water vessel in their hands and blowing across the mouth of the pot, make a hoarse sound. At the same time they move rapidly in a circle bending to half their height, leaning forward, leaning to one side, almost falling on their knees, and again drawing themselves to their full height.

Next day before four o'clock in the morning the offerings are taken by the midwife to her house. Besides the offerings the midwife gets 6*d.* (4 *ans.*) in the case of a girl, and 1*s.* (8 *ans.*) in the case of a boy. Next day the child is kept quiet without being either rubbed with oil or bathed. On the eleventh day after cleansing the house with a coating of cowdung and bathing, all take the five products of the cow from the hands of the priest. A burnt offering or *hom* is made ready and two to twelve castemen and women are feasted. This is called the *Bráhman santarpan* or the satisfying of Bráhmans. A small oblong granite stone is rubbed with oil and laid in the cradle, and the mother, taking the babe in her hand, stands on one side of the cradle and says to a woman who stands on the other side, 'Take Govind and give Gopál.' Then the woman receives the stone and the child is laid in the cradle

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by the mother. On this the father, or if the father is dead, the next of kin, approaches the cradle, and after whispering a name in the child's ear, calls it out in a loud voice. The name which is fixed by the elders of the family is generally the name of a deceased grand or great-grand parent. One day, between the naming ceremony and the thirtieth day after the birth, the mother goes to the well and rubs with red powder the beam across the mouth of the well, and waving lighted lamps drops into the well two betel leaves and one nut. This is called the worship of the water-goddess or *jaldevata.*

When a boy is three years old, on a lucky day fixed by the priest, his hair is cut and his head shaved except a tuft on the crown about three inches long and two inches broad. Before performing the shaving ceremony, Ganpati, Varun, and the Mátrikás should be worshipped, and a burnt offering or *hom* performed. If these ceremonies are not performed a money payment has afterwards to be made at the time of the thread ceremony. The barber receives rice, molasses, and a cocoanut, and 6*d.* to 4*s.* (4 *ans.*-Rs. 2) in cash, and a new waistcloth or a headscarf worth 2*s.* to 6*s.* (Re. 1-Rs. 3). While his head is being shaved the boy is seated on the lap of his maternal uncle, or in his uncle's absence, on his father's lap. After the shaving is over the boy is bathed and the children of neighbours and relations are feasted. Girls are never shaved.

Thread Girding.

At some time between eight and twelve a boy is girt with the sacred thread. About a fortnight before the thread-girding the parents of the boy tell their friends and relations who ask the boy to dinner and present him with clothes and money. This preliminary ceremony is called *kelvan* or entertainment. Large halls or sheds, called *mánthavs* or pendals, are built over the court in front of the boy's house.[1] An elder of the family, accompanied by some women, the priest, and musicians, goes to invite friends and relations. On reaching a house the party is met by an elder, and the men are seated on mats in the veranda or the receiving hall, and the women in an inner room. Then the family priest on behalf of the boy's parents asks the people of the house to attend the ceremony, mentioning the time fixed for its celebration, and from a silver cup dropping into the hands of the eldest male a little vermillion-coloured rice. If none of the men of the house is at home the message is left with the women, and the coloured rice is laid on the threshold of the front

[1] The hall is generally about sixty feet long, thirty feet broad, and fifteen feet high. It is a rectangular scaffolding of bamboos bound by coir rope and supported on posts of betel-palm or other wood. The walls are made of split bamboos covered with palm leaves. The roof is flat and thatched by plaited palm leaves. It has two doors and either four or eight windows whose lintels are festooned with mango leaves. On each side of the doors are plantain trees cut across at the root bearing bunches of fruit. The inside is hung with cloth which if the host is poor is supplied and put up by the washerman, and if the host is well-to-do by a tailor. The inside walls are hung with festoons of paper of different hues, and adorned with wax creepers and tinsel ornaments. Facing the east stands a bower-like altar or *mantap* with four, six, or eight corners according to the host's taste. Its top is domed and it rests on bamboos or on betel-posts, with as many arches as there are corners. It is decorated with designs cut in coloured paper, tinsel, and mica or *bhing.* The cost of the hall varies from Rs. 20 to Rs. 30 and of the altar from Rs. 5 to Rs. 150. The poor generally borrow the bamboos, cocoanut leaves, and posts, and spend little on ornament.

door. The women of the house compliment their visitors and they rub pink powder, turmeric paste, and sandal oil on their brows, hands, and necks. Then in return the women of the house lay in the lap of the oldest of the inviting party a little rice, a cocoanut, some betelnuts and leaves, and a piece of turmeric. The whole is gathered in a basket which a servant carries on his head. The Teacher is also invited. If he attends he does not act as a priest. He is seated in a conspicuous place, his feet are washed, and the water is sprinkled over the guests. He is also worshipped and is presented with handsome gifts in money or in clothes, or in gold and silver vessels. Thread-girding ceremonies generally take place in the fair season, *Mágh, Phálgun, Chaitra, Vaishákh,* and *Jeshth.* The time chosen is in the morning at any hour between six and two, which the priest declares to be fortunate. The day before the ceremony the father of the boy, helped by the family priest, worships the family deity and feeds some men and women of the caste. This is called *devkárya* or the god-propitiation ceremony. About two hours before the ceremony the musicians begin to play on one side of the hall and the dancing-girls begin to dance on another side, and both musicians and dancing-girls keep performing during almost the whole ceremony. The musicians are paid 6*s.* to 12*s.* (Rs. 3-Rs. 6) and the dancing-girls 8*s.* to £1 (Rs. 4-Rs. 10). The guests begin to come half an hour before the ceremony begins. The men and women are seated separately in the booth on mats. The boy, after being rubbed with scented oil and bathed in the bathing-room in warm water by one of the family, is taken to the cook-room where he sits on his mother's lap and eats rice, vegetables, curry, and sweetmeats with his mother. This is the last time a boy is allowed to take food that has been tasted by another person. After this he is led into the booth stark naked by his maternal uncle. The father takes a razor and in a corner of the booth scrapes some hair from the boy's head. This hair with sacred grass, *shami* leaves, rice, wheat, pulse, and millet, is laid in his mother's hand who puts them on a lump of bullock-dung which has been placed in the hall for the purpose. The boy's head, except the top-knot, is then shaved by the barber who receives 6*d.* to 1*s.* (4-8 *ans.*) and a pair of waistcloths worth 4*s.* to £1 (Rs. 2-Rs. 10) with food for the day. The boy is again bathed outside of the booth. After bathing, he is brought into the booth, and seated near a raised platform facing the east with his father on the right side and the priest on the left opposite him. The priest then performs the planet-propitiation or *grahshánti* by kindling a *hom* and burning rice *darbha, rumbad, palas, khair, ruyi, shami, durva,* and *pimpal* wood, clarified butter, gingelly-seed, and cooked rice.[1] The boy is then led to the platform, and while he and his father and the priest sit as they sat in performing the planet ceremony, the sacred fire called *upanayan hom* is kindled by the

[1] In the planet-propitiating sacrifice sandalwood is not burnt. Rice is sacred to the sun, *palas* to the moon, *khair* to Mangal, *ruyi* to Budh, *pimpal* to Guru, *rumbad* to Shukra, *shami* to Saturn, *durva* to Ráhu, and *darbha* to Ketu. Besides these cooked rice is offered to all as an oblation.

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priest by burning the five kinds[1] of consecrated wood and clarified butter.

The boy then throws himself down before his father, and touching his father's feet with his hand begs to be taught the duties of a Bráhman. The father, taking the boy on his lap, and covering himself and the boy with a white sheet, whispers into his ear the *Gáyatri*, the sacred prayer to the sun. After this, the family priest girds the boy's loins with *darbha* grass and puts the sacred thread across the boy's left shoulder, and fastens another thread to the end of a staff of *palas* wood and hands it to the father of the boy who passes it to his son, telling him that he is now a Bráhman, and that he ought to earn his livelihood by begging. The priest blesses the boy, and he, holding a metal tray in one hand and the *palas* staff in the other, says *Bhavati bhikshán dehi*, 'Be pleased to give alms.' The mother draws near and drops rice and some coins into the tray. Then the guests drop money into the dish. The mother's alms are given to the priest, and the rest is kept by the boy and made into an ornament which he wears as the fruits of his first earnings. His sisters and women relations wave lighted lamps round his face, and from 3*d.* to 2*s.* (2 *ans.*-Re.1) is distributed among different classes of Bráhmans who come in large numbers. The guests then receive sweetmeats or packets of sugar, plantains, betelnuts and leaves, and lime, and retire. Sometimes the guests are feasted before they leave, and a dinner is always given to certain priests who have kept the day as a fast and have not joined in the entertainment. In the evening the boy is bathed and uses his new Bráhman powers in presenting a burnt offering called *maktana hom*, in which twigs of the *rumbad* Ficus glomerata are burnt. Then the father the boy and the priests dine together, and presents are made to the priests, the ceremony being called *Brahmasantarpana* or satisfying the Bráhmans. During the next three days the boy plays the part of a religious beggar, bathing in the morning and evening, and holds a tray in his hand into which female relations drop sweet balls. On the fourth day after a morning fire-sacrifice the boy is dressed in new clothes, the waistcloth worn hanging from the hips without the end being passed between the legs. He then takes the *palas* staff and starts for Benares. After he has gone a short distance, his maternal uncle follows him and persuades him to give up the pilgrimage, promising him his daughter in marriage. The boy is persuaded, and when he comes back presents the priest with two suits. Then a *palas* twig is planted in a small bed about a foot square, and a new cloth, two betel leaves, and one betelnut are laid near it. It is then worshipped and given to the priest. This concludes the ceremony, after which the people of the caste who have been asked to dine are feasted. Before the feast begins the guests go to the well with their dining robes and drinking cups, and after washing put on their dining robes and filling their drinking cups go back to the hall. In the

[1] The five kinds of wood are, mangoe, banyan, *pipal*, *shami*, and *umbar*.

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hall the mats have been removed and plantain leaves laid on the ground in long rows. The guests are asked to seat themselves either on low square stools called *mánáias* or on plaited *palas* leaves set opposite the plantain leaves. The men sit together in one part of the hall and the women in another part. When the guests are seated some men dressed in dining robes come and serve salt, pickles, rice, curries, and confections. The host and the sons of the house move among the men, and the hostess and the daughters of the house move among the women, each of them pressing the guests to make a hearty meal. Before beginning to eat, each of the male guests takes a little rice in his hand and strews it on five spots on the right as an offering to propitiate Yama's messengers, who are said otherwise to defile the food by their touch. This is the last observance connected with the thread-girding.

Marriage.

Boys are married between seven and seventeen, and girls between six and eleven. The girl's parents privately propose the match and take from the boy's parents his horoscope to compare it with the girl's. The comparison is made either by the family priest or by some professional astrologer. If the horoscopes agree a formal proposal is made by the parents of the boy. Then the parents settle what gifts or *vardakshana* the bride's father is to make to the bridegroom, and what the bridegroom is to settle on the bride as *stridhan*. Then the parents of the boy go to the girl's house in the evening with friends, relations, and a priest, and adorn her with flowers, a ceremony which is known as the betrothal or *soirik*. The party then sup on a special dish of sweet fried cakes or *god vadás*. There is no fixed interval between the betrothal and the marriage. When a lucky day has been fixed for the marriage, both at the bride's and at the bridegroom's, large halls are built at a cost of £1 to £20 (Rs. 10-Rs. 200). An altar or *mantap* is built in the middle of the bride's hall facing east. The priest fixes a lucky moment, and the building of the hall is begun by planting at the south-west corner a post crowned with an unhusked cocoanut and some mango twigs. After this, until the day before the wedding, their friends and relations ask the bride and bridegroom to feast. As before the thread ceremony, invitations are issued and care is taken to provide room for all who are asked. On the morning of the day before the marriage, they perform the *devkárya* to propitiate the family god and the pulse or *udid* ceremony to please Ganpati.[1] These ceremonies take place both at the bride's and the bridegroom's.

The evening before the wedding day the bridegroom, accompanied by male and female friends and relations, the family priest, and dancing-girls, walks some distance beyond the village limit and returns in procession with the bands playing and dancing-girls dancing.[2] At the boundary they are met by the bride's party who also come with similar show. Both parties sit on mats provided

[1] In the pulse or *udid murta* ceremony, a cocoanut, three betelnuts, two betel leaves, and some money with rice are laid on a plantain leaf to represent Ganpati. These are worshipped by an elder of the house and given to the priest.

[2] If a bridegroom belongs to a distant part of the country he comes some time before and lodges near the village.

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by the bride's father, who, while fireworks are let off, washes the bridegroom's feet, rubs him with sandalwood paste and oil, and applies coloured rice to his brow. They then go to the bridegroom's house and are served with sweetmeats, and betelnut supplied by the bride's father. This ceremony is called the boundary worship or *simantpuja.*

Early on the wedding day at both the bride's and bridegroom's musicians begin to play, and the bride and bridegroom are rubbed with turmeric paste and bathed in warm water. The priests then make four heaps of rice and worship Ganpati, or the evil-averting god, by laying on one of the heaps a cocoanut representing Ganpati and two betelnuts and two betel leaves representing the wives of Ganpati, Siddhi and Riddhi. On two of the remaining rice heaps are set a copper pot full of water representing the water-god or Varun, with a betelnut, a silver coin, some mango leaves, and a cocoanut resting on its brim, and two betelnuts and betel leaves with several more cocoanuts and two silver coins laid close besides it. The fourth heap of rice is laid in a flat basket. On the top of the heap are set twenty-eight betelnuts representing the *mátrikás,* one cocoanut, two betel leaves, two glass bangles, a wooden comb, three small cups with vermillion turmeric powder and black eyesalve, and a robe or bodice. These are worshipped to gain the goodwill of the female divinities or *mátrikás.* Then, to gain the goodwill of the spirit of the hall or the *mantap devata,* some mango leaves are tied with a cotton thread to a *rumbad* twig and laid in the flat basket by the side of the *mátrika* heap. Then, to win the influence of the evil eye, a new earthen pot full of rice with a betelnut and a piece of turmeric are laid in the basket and worshipped. This is called the evil-averting sign or *avighna sanjnika.* Lighted lamps are then waved round the rice heaps, and those in the basket are taken into the house and kept in the god-room. The other heaps, with the articles placed on them, are also laid in a basket and taken into the sanctuary of the family god, a small quantity of rice being strewn under the basket. Then the influence of the spirits of dead ancestors is conciliated by offerings of food and by feeding nine Bráhmans in their honour which is called *nándi-shráddh.* Then the influence of the planets is made friendly by burning *rumbad, palas, khair, ruyi, shami, durva, pimpal,* and clarified butter, gingelly seed, and cooked rice in the *hom* fire. In their own houses the bride and the bridegroom are rubbed with turmeric. At the time fixed as lucky by the priest, the bridegroom, wearing a waistcloth, shouldercloth, and headscarf, of scarlet silk, and the marriage coronet or *bhásing,*[1] enters the god-room, and after bowing to the

[1] The *bhásing* is a coronet made of the pith of the white cork, *bendu,* Æschynomene aspera, which grows in fresh water ponds in Yellápur and Banvási. It is soft and light, and can be cut into very thin sheets and fine fragments. A load weighing an Indian *man* costs 16*s.* to £1 12*s.* (Rs. 8 - Rs. 16). The thickest piece is about a quarter of a foot thick and the longest about twelve feet long. The wedding coronet or *bhásing* consists of two pieces, a lower and an upper. The lower half, which is about six inches bread and five inches high, is like half of a round tube cut lengthwise. This, which forms the trunk or base covering the brow to the ears, is made of about ten plates each half an inch square curved to fit the brow, and laid overlapping each other, joined by *udid* paste, and cocoa palm-leaf ribs. It is bordered by two broad

gods, starts for the bride's with friends, relations, the family priest, dancing-girls, and musicians.[1] They pass in procession with music to the house of the bride, the mother of the bridegroom carrying in her hand a lamp of five wicks which has been kept burning before the household gods from the beginning of the ceremony. The party is met at the entrance of the bride's booth by the parents of the bride. The father of the bride, dressed in rich silk clothes washes with water the feet of the bridegroom, and the mother of the girl waves round the boy's face a tray containing lighted lamps and a cup of red water. Then the girl's father holding him by the right hand leads the boy to the altar or *mantap*, where he is seated on a bench and his feet are again washed by the girl's father with water poured from a pot by the girl's mother. His hands and neck are rubbed with sandalwood paste and dusted with red powder, and he is sprinkled with rose water and presented with a suit of rich clothes. A paper, on which the lucky moment is written, is worshipped by the two fathers. The parents of the bride then withdraw to rub their elder sons-in-law with sandalwood powder and oil, and present them with new clothes. A curtain of white cloth is held before the bridegroom which separates the hall into two. The bridegroom then stands, and the girl's maternal uncle carries or leads her to the hall decked with ornaments, her head in particular being embellished with a profusion of jewellery and flowers. She is dressed in a fresh yellow cotton robe[2] the skirts falling from the waist like a petticoat, a bodice with short sleeves and a back, and a white shouldercloth wrapped round her neck and hanging in front like a mantle. Her head is decorated with flowers and ornaments and her brow is crowned with a coronet or *tondla*. She is set opposite the bridegroom on the other side of the curtain. The priests repeat texts or *mangalashtaks* and one of them sits watching a water-clock near the sweet basil plant on a square marked with quartz powder. When the lucky moment comes, at a sign from the priest, the musicians raise a great din, and the priest, after chanting appropriate texts, five times over repeats the word *Sávadhán* 'Be careful.' Each time this word is repeated, the priests and guests shower vermillion-coloured rice over the couple. The curtain is withdrawn, and both the bride and the bridegroom take a garland of flowers from the priest and throws it round the other's neck.

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pieces about half an inch thick and one inch broad. At the lower ends these pieces have carved faces of lions from which two pith tassels, an inch and a half in diameter, hang to the collar-bone and keep swinging with the motion of the head. At the upper ends of these tassels are two strings to fasten the coronet to the head. To the upper rim of the base, convex pieces, about half an inch thick an inch broad and six inches long, are fastened by thorns called *gáldi kánte* till the curved base is completely covered. The shape of the base makes it look like a peacock's tail. The whole is lined with sheets of *pith* of the thickness of foolscap. The upper edge is embellished by alternate white tassels about an inch in diameter and spikes covered with tinsel. The whole surface is studded with small figures and flowers, with bands of *pith* lace of varying breadth pasted one over the other like a frieze, painted green, yellow, and red, and embellished with paper and mica with here and there pendants of false pearls.

[1] The dancing-girls and musicians attend from the first to the fourth day. The dancing-girls are paid eight to thirty rupees, and the musicians ten to twenty rupees, with rations called *hulpo*.

[2] This robe is given to the officiating priest on the fourth day when the girl receives the clothes of a married woman.

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Then the parents of the bride come back to the hall and the father of the bride joins the right hands of the bride and bridegroom, and the mother pours water over them, catching the water in a tray, and at the end of the ceremony, pouring it at the root of a cocoa-palm which is one of the bride's marriage gifts. The priest repeats the names of the father, the grandfather, and the great grandfather and the family stocks of the bridegroom and the bride, and the girl's father says to the bridegroom, 'From this day she is given to you; care for her and provide for her comfort.' This is called the *kanyádán* or giving the bride away. When this is over the parents of the bride give the bridegroom a waistcloth worth £2 to £5 (Rs. 20 - Rs. 50), a shouldercloth worth £1 10*s.* to £3 (Rs. 15 - Rs. 30), and a headscarf worth £3 to £10 (Rs. 30 - Rs. 100), all of silk. They also give him a pair of gold bracelets costing £4 to £10 (Rs. 40 - Rs. 100), and a silver waistband costing about £2 10*s.* (Rs. 25), or if they are rich a gold waistband worth £15 to £30 (Rs. 150 - Rs. 300). Rich fathers-in-law also give a silver dish worth about £6 (Rs. 60) and a cup worth about £2 (Rs. 20). When this is over the officiating priests wind cotton yarn in a double circle or figure of eight several times round the necks and the waists of the bride and bridegroom, repeating verses from the *Veds.* When the figure eight is formed the yarn is cut at the points where the threads cross. The upper half is drawn over the necks of the pair and the lower half is drawn over their feet. These threads are afterwards twisted into separate cords, and pieces of turmeric are tied to both ends. The upper half is bound round the left wrist of the girl and the lower half round the right wrist of the boy. These are called *kankan-dár* or wristbands, and are tied with the object of keeping the boy and the girl from chance impurities while the ceremonies are going on.[1] The fathers of the boy and girl then distribute money or *dakshana* to priests of all classes, most of whom come uninvited. The amount given varies from 3*d.* to 4*s.* (2 *ans.* - Rs. 2) according to the wealth of the family. The officiating priest then prepares the sacred fire called the *lája hóm* or parched grain fire in which parched rice or *láhyá*, twigs and leaves of Butea frondosa *palas*, sandalwood, and clarified butter are burnt, the pair walking thrice round the fire and promising to be faithful to their lives' end. Then the bridegroom holds the hand of the bride and both walk seven paces before the fire. During this time the priests are chanting hymns, calling *Agni* the god of fire to witness the contract. This is called the *saptapadi* or seven-paces ceremony. The newly married couple are then seated on the bench in the altar, and female relations and friends whose husbands are alive sprinkle rice on their foreheads and wave lighted lamps round their faces. The rice-strewing is called *shes* and the light-waving *árti*. This ends the first day's ceremony which lasts about three hours. After the ceremony is over, sandalwood oil paste and powder, rose water, plantains, sugar, and betelnuts and leaves, and lime are handed to all the guests. On this the bridegroom takes off his coronet and sets it in a square marked

[1] Chance impurities are caused by a birth or a death within the seventh degree of relationship.

with quartz powder called *talav*, near the spot where the spirit of the hall or *mantap devata* is worshipped. Soon after this the guests, including the parents of the bridegroom, retire, leaving with the bridegroom some young men of his age as his best-men and one servant who is called *dhedo*. On this and the two following nights the bride and bridegroom sleep near the coronet on the square marked off with lines of quartz powder.

Early in the morning of the second day at both marriage halls the musicians play for about an hour. The bride's parents send boys to ask caste people to dine, and a party of men and women from the bride's house, attended by musicians and dancing-girls, call the people from the bridegroom's house. After the bridegroom's people and rest of the guests come, the bride and bridegroom are seated in the altar the bridegroom wearing the coronet, and rice is sprinkled on their brows and lighted lamps waved round their faces. The coronet is then taken off and the pair are seated on two low stools placed close to each other, and women guests apply turmeric-tinted cocoanut oil to their foreheads, temples, cheeks, shoulders, wrists, chins, and feet. A large copper can filled with turmeric-tinted water is placed between them, and into this the bridegroom dips his left hand and the bride her right hand. The priest then holds a gold ring belonging to the bridegroom and a betelnut in his right hand over the can, and suddenly drops them into the water, when the bride and bridegroom struggle to pick out the ring. If the bridegroom succeeds in picking out the ring the bride has to pick out the betelnut and give it back to the priest who also receives the ring from the bridegroom. This ring-picking is repeated either twice or five times. The last time the successful picker of the ring is loudly applauded. If the bride is successful she keeps the ring. When the ring has been fished out the bride and bridegroom splash each other with water from the can. The brother of the bride then takes his sister's place, who retires to one of the posts of the hall and clasps it in her hands, while the brothers-in-law keep splashing each other till one gives in. Then the bridegroom goes to his wife and drags her by force to the bath-room where they are bathed in warm water by their female relations. Every evening for four days games at odds and evens are played. A dinner called *kanyádán somárádhana* or the daughter-giving dinner is then served, and, about four in the afternoon, the bride and bridegroom's people sit opposite each other, one party headed by the bride and the other by the bridegroom. Close to the bride and bridegroom are heaps of betelnuts with which they play at odds and evens, while their partizans cheer and applaud, and the musicians and dancing-girls play and sing. This lasts till one of them wins all the nuts, or till evening when the game is drawn. When the game is over the women of the house bring two trays, one with sandalwood oil and vermillion paste, and the other with betel leaves and sticks of dry molasses, slices of cocoa kernel, and a betelnut. The bride then washes the bridegroom's feet and rubs him with scents. She takes a folded betel leaf in her right hand and puts one end in the bridegroom's mouth. He catches it tightly with his teeth and she bites at the

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other end and tries to pull it from his mouth. This is done five times over and the same thing is repeated with the kernels and sticks of molasses. These games give the guests much amusement. Then the bridegroom takes the betel-leaf cigars, the sticks of molasses, and the cocoa kernel in his right hand and puts them into the bride's mouth. When this is over, the bridegroom picks the betelnut from the tray and hides it in his dress and the bride searches for it. When she finds it she hides it in her dress and he in turn looks for it. This is called the betelnut game or *supári khel.* Then the bridegroom puts on his coronet and sits with the bride in the hall, women sprinkling rice on their brows and waving lighted lamps round their faces. At about eight the guests, both men and women, are entertained by a party of dancing-girls who sing and dance to the music of pipes and guitars.[1] The guests then go to their homes.

On the third day the second day's ceremonies and entertainments are repeated, except that instead of the *kanyádán somárádhaná* a dinner is given to the relations and friends at the bride's house. During or after this feast the bridegroom finds fault with the way the bride's people are treating him, and feigning anger leaves suddenly, taking with him his best-men and servants, and repairing to a temple or to the house of a friend at some distance from the marriage hall. He is closely followed by his brothers-in-law, who entreat him to tell them what has annoyed him and to return. After much persuasion, he agrees to return on condition that the bride's brothers and sisters come to him with their wives and husbands, each pair tying together the ends of their shouldercloths. The brothers-in-law go home and return bringing their wives and sisters with their husbands, and dancing-girls musicians and some trays of refreshments. On reaching the bridegroom all take their seats, the dancing-girls singing and dancing and the musicians playing. After refreshments the brothers and sisters-in-law come to the bridegroom and coax him to return; and the eldest brother-in-law, with his wife on his left, takes one of the bridegroom's hands in his, and his eldest sister-in-law with her husband on her right takes his other hand in hers and escorts him back. Then the brows of the bride and bridegroom are daubed with rice, lighted lamps are waved round their faces, and games of chance are played. On the morning of the fourth day musicians play, and as on the second and third day the bride and bridegroom are bathed in turmeric water. Between nine and ten the mother of the bridegroom comes to the bride's house accompanied by women, boys, dancing-girls, and servants carrying winnowing fans, betel leaves and nuts, cocoanuts, and pieces of bodice cloth. The bride and bridegroom are seated in the altar or *mantap,* on two low stools with the parents of the bride and the mother of the bridegroom. The priest worships the heap of rice and the betelnuts, in which dwell Ganpati and Varun,

[1] Besides what the host gives them the dancing-girls get money from the guests. One of the guests gives a dancer money and asks her to call out the name of some other guest. She calls out his name adding *Daulat jáda* 'May his wealth increase,' and he according to his means or his temper gives her from 3*d.* to 2*s.* (2 *ans.* - Re. 1).

and they are given to him along with some silver coins. The parents of the bride then place at the feet of the couple a flat square basket with sixteen lighted turmeric-paste lamps, and, after worshipping, give it to the mother of the bridegroom saying, 'May your posterity prosper through the merits of the gift of our daughter.' The priest then takes a little salt and wheat and spreads them on the floor, drawing two figures of elephants with his forefingers. One of the elephants belongs to the bride and the other to the bridegroom. The bridegroom then lays a robe on the bride's elephant and the bride places a shouldercloth on the bridegroom's elephant. They then stand on their respective elephants. The bride's brother puts a bodice, a cocoanut, a betelnut, two betel leaves, and a silver coin in each of sixteen small winnowing fans called *suplis*, which, under her mother-in-law's directions, the bride gives to women whose husbands are alive. These married women, or *savâshins*, come up where the bride stands and receive the present after having their foreheads marked with vermillion paste. This is called *ahirinidán* or the gift of the goddess Lakshmi. Then while musicians play and dancing-girls dance the relations of the bride give clothes and money to the bride and bridegroom and the bride's parents make return presents. The bridegroom's people then go home and a feast is held both at the bride's and the bridegroom's houses. About one o'clock, with great show, the bridegroom's parents send sweetmeats, fruit, betel leaves and betelnuts, plantain leaves, sugar, and butter to the house of the bride and ask caste people to lunch in the bride's house, where at about four the bridegroom's people come in procession. When the guests are met luncheon is served, and, as on the second and third day, until six o'clock games of chance are played with betelnuts. The bridegroom's people then go home and after supper return in procession to the bride's house, where they entertain the guests on their own account. To this entertainment the bride's people, who purposely remain in the house to avoid being asked to join the other guests, mockingly refuse to come until they are urgently pressed to do so by the bridegroom's parents. After this the bridegroom puts on the coronet and sits with his wife in the wedding altar, where rice is daubed on their brows and lights are waved round their faces. A large number of cocoanuts are heaped in a basket in a corner of the hall and the five-wicked lamp or *shakundiva*, which was brought by the mother of the bridegroom on the first day of the marriage, is set on the top of the heap. The bride distributes the cocoanuts first to married women whose fathers and mothers-in-law are alive, and then to all other married women. The women then pass the upper end of the bride's robe, which has hitherto been wound round her waist, over her breast, left shoulder, and back, and tuck it into the folds of the robe on the right side: they also pass the lower end of the robe between the legs and tuck it in behind. During the distribution of cocoanuts the bridegroom leaves the hall on some pretext, and does not return for some time. While he is absent the bride's people take the bride from the hall and hide her in some secret part of the house. When the bridegroom returns his father-in-law tells him that his wife is missing and that he ought to find

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her. The bridegroom and the best-man set out in search of her taking the lucky five-wicked lamp or *shakundiva.* In the search they lay hold of sundry things of trifling value and carry them off as booty. When the bride is found the bride and bridegroom go back to the hall and join the guests. Before they reach the hall the bridegroom's sister stops them and prevents them from moving till they promise to give their daughter to her son. After this the bride and bridegroom are seated on plantain leaves in the hall outside of the bower with ten women and their husbands, the ends of the women's robes being tied to their husbands' shouldercloths. The women of the house as well as some women guests then sprinkle rice on the brows of all. This is called the *dándáryáveli shes* or rice sprinkled on a plantain-leaf stalk. The bridegroom's father then chooses eight men of his family stock and makes them stand in a row headed by the bridegroom. The bride then lays a plantain leaf before each, and on the leaf puts sweetmeats and fruit. She then lays two betel leaves and one betelnut in the hands of each, and waves a lighted lamp round their faces. She next takes a narrow-necked bottle full of heated clarified butter, and walks from her husband pouring the butter on the plantain leaves, without breaking the fall from the first to the last. The eight guests then eat. This is called *ashtavárga* or hospitality to eight members of the family stock. The bride and bridegroom then come and sit near the men of the bridegroom's party, the parents of the bride follow them, and the mother of the bride escorts the mother of the bridegroom from the spot where the women sit to the men's assembly. Thereupon the priest, on behalf of the bride's parents, repeats the following verse: 'We have cared for our child till now, and now we give her to your son. We pray you to treat her with a mother's kindness.' The bride's father then makes the bride sit on the lap of the bridegroom's father and her mother makes her sit on the bridegroom's mother's lap. This is called *opni* or making over. The boy's mother then lays in the bride's lap five cocoanuts, a little rice, and a bodice. Then the ends of the bride's and the bridegroom's robes are knotted together. The pair rise and enter the house, where they bow to the gods, and then to the parents of the bride, touching their feet with their hands and receiving their blessing. On this, with the bride's friends and relations and the bridegroom's people, they go in procession to the bridegroom's house. On arriving at the bridegroom's, the party stands close to the front door. The bridegroom's mother enters the house and returns bringing in her hands a metal cup full of water and a tray which contains the five-wicked hanging lamp and four rice-flour lamps. She first waves the water round the faces of the couple and throws it in the courtyard, and next, after waving the lighted lamps round their faces, places the hanging lamp in the bride's right hand. Then the bridegroom, followed by the bride, walks into the house, care being taken that the bride does not tread on the threshold and that she steps into the house with her right foot first. On entering the reception hall, the bride hangs the lamp to a hook which has been placed there to receive it. Two squares of quartz powder, one about one and a half by three feet, the other about two feet by three and a half, are drawn on the hall floor about

a foot and a half apart. On the smaller square two plantain leaves with a little rice on each leaf, and five copper pots, are piled one above the other, the lowest pot being the smallest and the uppermost the largest. One of these copper pots contains a gold ring. The bride and bridegroom sit on two low stools in the larger square. The bridegroom takes a metal tray, and spreading rice on it writes a name. This, which is the bride's married name, is read aloud and the letters in which it is traced are worshipped. Then the rice, the pots, and the silver coins are given to the priest. The gold ring is taken by the bride and the copper pots are kept in the house. The bride is next seated in a basket full of rice, and friends and relations present her with ornaments and coins. Then they go to the gods' room, and, after bowing to the gods, return and take their seats on their stools. Their garments are untied and the bridegroom takes off his marriage coronet, which is separated from the cord and tied to the main post of his house, where it is left to decay.[1] A small dinner party is then given to relations and friends. Early in the morning of the fifth day the family priests, in the bride's and bridegroom's houses, worship the basket containing the mothers or *mátrikás* and the spirits of the bower or *mantap devatás*, and throwing a little rice on the basket take it away. A party of men and women from the bride's house come to the bridegroom's to ask his parents, himself, the bride, and the people of the house to dine, while boys are sent to invite castemen and women. When the guests arrive dinner is served between two and three in the afternoon. The first row of guests is headed by the bridegroom with his wife on his left, and the second row is headed by the bridegroom's father. The bride pours a little heated clarified butter on the palm of the bridegroom's hand and sprinkles some more on the ground. The bridegroom offers rice and pours out a little of the butter, which he sips after laying a gold coin on it. The bride takes the gold coin and retires to where the women take their meals. After his meal, when the bridegroom rises with the male guests, the bride comes to the bridegroom's plantain-leaf and eats some of the food he has left and receives £1 to £3 (Rs. 10 - Rs. 30) from her husband. After sunset, when the hall is lighted, the bride, with her mother in her train, comes to her husband with a tray containing small lighted lamps called *niránjans*, and waves them first round the bridegroom, his father, and his next-of-kin, all of whom give her gold and silver coins. The bride's father and mother then give clothes to the bridegroom, and his parents and kinsmen. Then the bridegroom's parents and kinsmen go home leaving the bride and bridegroom in the bride's house. On the morning of the sixth day a party from the bridegroom's parents come to the bride's to invite the bridegroom, the bride, the bride's parents, and her relations to dine; castemen and women are also

[1] The cord is divided into three parts, one of which is given to some married woman, a second is worn by the bride in her hair, and a third is kept carefully in some safe place. The piece worn by the bride is removed on the fifteenth day and tied to a plantain tree near the house. The third part, which was kept in the house is worn by the bride for a fortnight, and then worshipped and tied to the same plantain tree as the first piece.

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invited. After dinner presents of clothes are made by the bridegroom's parents to the bride, and her parents and relations. The guests then retire. On the morning of the tenth day the bridegroom worships the north-west post of the wedding booth after which a dinner is given to relations and friends and the booth is dismantled. Till she comes of age the bride passes most of her time in her father's house. During the first year after marriage the bridegroom goes to his father-in-law's on all great holidays, and is presented with new clothes.

Coming of Age.

Girls generally come of age between thirteen and fifteen. When a girl comes of age she is decked with ornaments, flowers, and a costly robe, and seated in the front veranda with a pair of lamps burning on both sides of her, and musicians are called to play in front of the house. News is at once sent to the husband. Female friends and relations bring rich sweetmeats, such as *nevris* and *chavdas*, and present them to the girl who is made to eat a part of them in the presence of the visitors. From the first to the fourth day she is treated in the same way, but is considered impure, and those who touch her have to bathe and purify themselves. On the fifth day castewomen are asked to dine, and the girl is bathed and the *garbhádán* or puberty ceremony is performed by making her sit with her husband on stools in the front veranda. After the ceremony is over the husband either stays at the girl's or takes her to his own house, and performs the *hom* sacrifice. Her parents-in-law or other next of kin present the bride with a rich robe and a bodice in which she dresses. When the ceremony is over the guests are feasted, and the young pair are seated and friends and relations give them presents of clothes. After this rice is sprinkled on their brows and lighted lamps are waved round their heads.[1]

Pregnancy.

In the morning of one day in the seventh month of a woman's first pregnancy the women of the husband's family go and ask castewomen to dinner. After dinner the pregnant woman is presented by her husband's parents or his nearest relations with a robe which she puts on. Women guests then lay in her lap, rice, cocoanuts, betelnuts, and betel leaves. For her first confinement a girl generally goes to her father's.

Death.

When there seems no hope of a sick man's recovery, gifts are made to the family priest and other Bráhmans as an atonement for the sins of the dying man. In the case of the well-to-do these gifts consist of cows, furniture, clothes, metal vessels, money, grain, and sometimes land. The poor give copper coins and things of small value. While the gifts are being made the nearest of kin sits close to the dying man and comforts him, assuring him that his family will be well cared for. Just before death a piece of gold is laid in his mouth and a few drops of Ganges water are poured into it, and the lips, ears, nostrils, and eyes are touched with clarified butter. With the first signs of death the body is brought out of

[1] The puberty ceremony is performed either at the husband's or the father's house at whichever the girl happens to be staying.

the house and laid with the head to the north on a part of the veranda previously washed with cowdung strewn with sacred grass, and covered with a woollen cloth. The dying man is laid on the cloth, and the names of Rám and Náráyan are uttered in his right ear, and if he can, the dying man repeats them. When all is over the chief mourner bathes in cold water and shaves his face and his head except the top-knot. After shaving he again bathes in cold water and sets a new earthen vessel at the feet of the corpse, in which, with the help of the family priest, the son or next of kin who is the chief mourner, prepares *grihágni* or household fire.[1] If the deceased leaves a widow she sits in a corner in the veranda. Her lucky necklace or *mangalsutra*, with which her husband adorned her on her wedding day, is first removed; then her bodice, her glass bangles, and other ornaments, one by one, by the eldest female next of kin, and her head is shaved. The necklace, the bangles, and the hair are tied in the bodice and laid near the head of the deceased. She is then bathed in cold water, and dressed in a red robe whose upper end covers her head like a veil. Except the adult male members of the family who are younger than the deceased, or those who are older than the deceased and whose fathers are living, all male relatives up to the seventh degree shave their heads, beards, and moustache. A bamboo bier is made ready, and a white cloth is brought to serve as a shroud. The body is first washed in warm water in a sitting and then in a standing position, and dressed in a new cloth. If the deceased is a married woman who has died before her husband, she is seated and decked with flowers and ointment, sandalwood oil and red paste are rubbed on her brow, and rice cocoanuts betel leaves and betelnuts are laid in her lap. These honours are not shown to a widow. All ornaments are then removed by the chief mourner, and, under instructions from the priest, the body is wound in the shroud by friends and kinspeople. It is laid on the bier, fastened to it by a strong rope, and a copper coin is tied to the end of the shroud at the feet. Bamboo batons are tied together by coir rope in the shape of a triangle and on this an earthen jar with a burning cowdung cake and some live charcoal is placed. This frame the chief mourner carries in his right hand hung from coir ropes, as he walks in front of the bier, which is carried on the shoulders of four men of the caste. The priest walks behind with the friends and relations of the deceased carrying in his hand some of the materials required for the funeral ceremonies. All of the funeral party go bareheaded in sign of mourning, the chief mourner drawing across his left shoulder a wet piece of the cloth which was bought for the shroud. Some of the funeral party, who are either relations of the deceased or are inferior in position to the rest of the party, carry a metal cup or *panchapátra*, a metal tray or *támbaṅ*, a low stool or *mánái*, a small water-pot or

[1] According to the rules of his religion every Bráhman ought to keep alight the fire that was kindled on the day of his thread ceremony. But like other Bráhmans the Kárwár Shenvis, after letting the fire go out on the fourth day after the thread ceremony, rekindle it on their marriage day, on the day of a puberty ceremony, on the birth of a child, and on the day of naming the child. Finally it is lighted on the day of death and again on the eleventh day after death.

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támbio, a cooking-pot or *charupátra,* and rice. When the funeral party have left the house, the widow accompanied by all of the family is led to the lying-in room or to some seldom used part of the house, and this is henceforth set aside for her use. On approaching the burning-ground the bier is set on the ground for a short time, when the bearers change places and the coin in the end of the shroud is untied and laid on the ground. On reaching the burning-ground, the bier is set down and a spot is chosen for the pyre and sprinkled with cowdung water, and three lines are drawn on the earth with an iron nail. The earth is then worshipped and a hole is dug in the ground and filled with water and blades of sacred grass. Then close to the hole the chief mourner empties the burning cowdung cake and live charcoal he has brought in the earthen vessel and prepares a fire called *mantrágni* because the priest consecrates it by chanting verses. Meanwhile logs of wood are heaped together and the body is untied from the bier, stripped of the shroud which is taken by a Mhár, and laid with the head to the north. After this the waist-band of the garment is loosed and five balls of unbaked wheat-flour are laid, one on the brow, one on the mouth, two on the shoulders, and one on the chest. If death happened at an unlucky hour a figure of a man made of wheat-flour is placed near the body. The chief mourner lights the pile from the fire, at the head if it is a man and at the feet if it is a woman, and then at each of the corners, fanning the fire with the end of his shouldercloth. He then takes some water in a metal cup from the hole that was made close by, and walks once round the pile spilling the water in an unbroken stream. When the circle is completed a layer or two of heavy logs are heaped on the body and the bier is pulled to pieces. The funeral party remain on the spot till the body is completely consumed.

When the body is completely consumed, the chief mourner fills with water the pot in which he carried the fire, and, setting it on his left shoulder, picks up a small stone which is called the *ashma* or life-stone and holding it in his right hand walks round the pile beginning his round from the left of the head if the deceased is a man and from the left of the feet if a woman, and making a small hole with the stone in the bottom of the pot through which water trickles. When the first round is completed the hole is enlarged by a second blow of the life-stone, when the second round is finished it is further enlarged in the same way, and at the close of the third round the vessel is dashed to pieces on the ground. The life-stone is wrapped in sacred grass and carried home by the chief mourner. As soon as he has broken the vessel the chief mourner strikes his hand on his mouth and cries aloud. He then sits on a low stool and offers the life-stone rice, cooked in the cooking vessel and made into a ball. With the rice a ball of unbaked wheat-flour is offered to the stone, and water is poured from the water pot into the metal cup. The whole party then go home taking with them the life-stone, the metal vessel, and the low stool, which are kept together in a safe place. The corpse-bearers remain with the mourners till they can see the stars, and, after touching fire or *nimb*-tree leaves, which the chief mourner sets before them, they go to their homes. The mourners take the simplest food, without milk, clarified butter,

or molasses, and sleep on mats. The chief mourner takes only one meal a day without using salt, and abstains from all social intercourse up to the tenth day, the family gods being worshipped by a man who is not a kinsman. At the beginning of each meal the chief mourner offers a ball of rice to the lamp which is kept burning on the spot where the deceased died, and covers the lamp and the ball with a bamboo basket. The basket is taken off every day before the mourner eats, and is again put on after offering a fresh ball and removing the old one. On the second day the chief mourner, accompanied by the priest, goes to the burning-ground if there is water near it, or to some convenient spot by the side of a spring or rivulet, with metal vessels, fire, rice, and the life-stone, and cooking the rice offers a ball with water to the stone.

On the third day, after offering rice-balls and water, the chief mourner again goes with the priest to the burning-ground, sprinkles with the five products of the cow the spot where the body was burnt, and gathers the ashes into a three-cornered mound and spreads blades of *darbha* grass over the mound. Near the heap he lays five unripe cocoanuts, five wheat-flour balls each on a blade of sacred grass, three in a line and two at right angles. Near the cocoanuts, six small earthen jars or *gádgas* are set along with the rice-balls and the sacred grass, and near them a ball of rice is laid and a number of small yellow flags are planted, and a second ball of rice and some water are offered to the stone, which is kept close to the mound of ashes. The mourner, after asking the deceased to accept the offerings, leaves the burning-ground taking with him the stone, the bones gathered in the small jar, and the ashes in a vessel. This bone-gathering ceremony is performed on the third, fifth, seventh, or ninth day after death, but generally on the third. The ashes are thrown in a spring or river and the bones are kept carefully till an opportunity offers of taking them to Benares or Gokarn to be thrown into the Ganges or into the sea. From the fourth to the ninth day rice-balls and water are offered, with an additional ball of wheat-flour on the fifth, seventh, and ninth day.

On the tenth day five unripe cocoanuts, with five balls of unbaked wheat-flour and five blades of sacred grass, are offered in addition to the ball of rice which is daily given to the life-stone from the first to the tenth day. The stone is rubbed with sesamum oil, rice balls are offered, frankincense burned, and lighted lamps waved before it. The crows are asked to take the balls away. If, even after much praying, the crows do not come, the mourner takes a blade of the sacred grass in his right hand and touches the right ball with it. He carries the life-stone to some pond or river, and standing with his face to the east throws it over his head so that it falls into the water. Then he goes home and puts out the lamp, drawing the burning wick backwards till the flame is dead. When the light is quenched the people of the house raise a cry. On the eleventh day all the inmates of the house receive from the family priest the five products of the cow, and perform the *shráddha* or memorial ceremony, which consists in feeding and presenting the family priest and other Bráhmans with cows, clothes, umbrellas,

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shoes, water vessels, and money. On the twelfth day balls of cooked rice with water are offered to the deceased in his house and thrown by the chief mourner into a river or spring, and the caste people are given a feast which is called The Heaven Feast or *Vaikunth somárádhana.* If death came at an unlucky moment the house is left empty fifteen days to six months. For twelve months after a death, the last day of every month is marked by a ceremony called *másik* or monthly, when balls of cooked rice and water are offered to the departed soul, and two to twelve Bráhmans are feasted. At the end of a year a special ceremony is performed called *varshik,* and this yearly ceremony is repeated during the lifetime of the sons or next of kin when two to twelve caste people are feasted. On the twelfth, the thirtieth, and the last day of the twelfth month after a death a person of the sex and age of the deceased is feasted and, in the name of the dead, is presented with a complete suit of clothes. After the death of the next of kin, his heirs include the dead for whom the next of kin used to perform special ceremonies in the number of their forefathers or *pitris,* who are worshipped every year in the dark half of *Bhádrapad* (August-September). This season lasts for a fortnight and is called *mahápitripaksha* or the great commemoration time.

The Teacher or *guru* is the head of the Shenvi community. Social disputes are inquired into at meetings of adult males, the proceedings are recorded and reported to the Teacher, who passes his decision, which is final, and is enforced on pain of loss of caste. Only in very serious cases does the Teacher make a personal inquiry. At present Kánara Shenvis are not prosperous. But of late many have begun to study English, and as they are an intelligent, ambitious, and pushing class, they are likely to rise.

Kushasthalis.

Kushasthali or **Sa'rasvat** Bráhmans, numbering 1131 of whom are 595 males and 536 females, are found in Kárwár, Kumta, Honávar, and Sirsi, thinly scattered over the whole coast between Goa and Malabár. They take their name from Kushasthali, one of the thirty villages of the island of Goa. They are commonly known as Shenvipaikis or people of the Shenvi class. But they dislike this name, and prefer to be called Sárasvats, a name common to all branches of Gaud Bráhmans. They are said to have come to Kánara after the establishment of the Inquisition (1580) in Goa; but they, or at least some of them, probably came earlier either when Goa fell to the Portuguese in 1510 or when it was taken by the Deccan Musalmáns in 1469. According to their own story they separated from the Shenvis long after their arrival in Kánara. The cause of separation was, according to one account, a property dispute between two leading families. According to others, the split arose about 150 years ago out of a religious quarrel regarding the choice of a spiritual Teacher, as the former Teacher had two disciples and failed to name one of them as his successor. The whole Shenvi community ranged themselves on one side or the other and ill-feeling rose so high that they agreed to separate, one side keeping to the north and the other to the south of the Gangávali river which runs through the present sub-division of

Ankola. The two branches are still keen rivals, especially in their competition for Government service. Their family stocks are Vatsya, Kaushik, Kaundanya, Bháradváj, and Atri. Their family gods and goddesses are, Mangesh, Shántádurga, Mahálakshmi, and Lakshmi-Náráyan. Their professional surnames are Kulkarni or accountant, Nádkarni or village headman, Manevárte or chamberlain, Chikkarmane or chamberlain of the heir-apparent, and Ugrándavaru or steward. The three last surnames are said to date from the time of the chiefs of Ikkeri or of Bednur in Maisur (1560-1763). They are said to have formerly borne Vágle, Pandit, Vaidya, Telang, and other Shenvi surnames; but few of these, except Pandit, are now in use. Two families named Bháradváj and Atri, whose household goddess is Mhálsa, are said to be Sásashtkárs who have amalgamated with the Kushasthalis. The shrines of the god Mangesh and of the goddess Shántádurga, who are the household deities of the Kaundaya, Vatsya, and Kaushik stocks, are in Goa and are the same as those of the Shenvis. So also the shrine of Mhálsa, the patron goddess of the Atri and Bháradváj stocks, is in Goa and is the same as that of the Sásashtkárs of the same two stocks. Some Kushasthalis are also votaries of Lakshmi-Náráyan of Hanmotta in Ankola, and like the Sásashtkár votaries of this god, are bound to shave the heads of their unmarried girls when they take them to visit Lakshmi-Náráyan's shrine. The names in common use among men are, Sheshgiriráo, Vithalráo, Venkatráo, Lakshmanráo, Subráo, Rámchandraráo, Padmanábhayya, Sántappayya, Ganpayya, Sheshgiriappa, and Venkappa. Common pet names for boys are, Puttu, Bálu, and Cherdu, and for girls, Ammani, Báli, and Duggu. Formerly the common honour-giving endings to men's names were the Kánarese *appa* father and *ayya* sir; these have of late been almost entirely supplanted by the Marátha *ráo*. So also, in addressing women, the Kánarese *amma* or mother has given place to the Maráthi *bái* or madam. The Kánarese *amma* still remains in women's names, Durgamma, Kálamma, Devamma, and others, being not less common than such Maráthi forms as, Ramábái, Rádhábái, and Lakshmibái. Marriage is forbidden between families of the same surname or stock name, and the Kushasthalis neither eat nor marry with other divisions of Sárasvats. Except a greater tendency to stoutness, which is specially notable among the women, and a greater love for neatness and show in dress, Kushasthalis do not differ in appearance from Shenvis. Though their home tongue is Konkani, they read and write Kánarese and Maráthi, and many of them know English and Hindustáni. Their houses and their furniture do not differ from those in use among Shenvis, except that Kushasthalis have generally more cows and she-buffaloes and a larger establishment of servants. The staple diet is rice, cocoanuts, clarified butter, milk, molasses, pickles, split pulse, and spices. Those who are Shákts, like the Shenvis who are Shákts, eat the flesh of fowls and sheep and drink liquor when they worship the goddess Durga. Most of them break their fast on rice-gruel and pickle, and dine and sup on strained dry rice with curries or vegetables. Their holiday dishes are richer and costlier than Shenvi dishes. The men use snuff, and

Chapter III.
Population.
BRÁHMANS.
Kushasthalis.

both men and women chew betelnut and betel leaves. Their clothes are gayer, and their ornaments finer, richer, and more neatly worn than those of Shenvis. They are clean, hardworking, cunning, and intelligent, and as clerks, lawyers, and Government servants hold their own with any class of natives of Western India. Most of the men are in Government service as clerks and judicial and revenue officers. Some are pleaders, some are landholders, village headmen and accountants, and some are traders and brokers, dealing in cotton, rice, and other grain. They are the most influential natives of the district, though of late their influence has somewhat declined. They rank with Shenvis and Sásashtkárs and are considered the social equals of Havigs and Konkanasths.

Both men and women are up by sunrise. The women mind the house and the men, who are not in Government service, go to work as dealers, clerks, and law agents. They return to breakfast about ten. Those who are employed in Government offices take wheat-bread and coffee or tea in the morning about seven, breakfast at half-past nine, and go to office soon after breakfast. In the afternoon, they have cake or bread, some home-made sweetmeats, and tea or coffee. All women, and the men who are not in Government service, take rice-gruel between nine and ten, and dine between one and two. After dinner the men rest and the women pass the afternoon in chatting, visiting their neighbours, or sleeping. All men return home after sunset and after supper go to bed about nine. Most girls go to school till they are eleven years old, and almost all boys receive a good share of schooling. The ordinary monthly expenses of a family of five vary from £1 10*s.* to £3 (Rs. 15-Rs. 30). They are Smárts and worship the same gods and keep the same holidays as Shenvis, except that they do not attend fairs or *jatras* and *bhánd* or hook-swinging festivals. Their priests belong to their own caste and are treated with less respect than among other Bráhmans. They have a Teacher whose monastery is at Shiráli in Honávar, who seems to have been chosen by them after they separated from the Shenvis. He is a Kushasthali by caste and is unmarried. His position is the same as that of the Shenvi Teacher or *guru*; but his authority is said to have lately declined.

Except in the following points, their ceremonies do not differ from those of the Shenvis. The bride's people generally advance £20 to £100 (Rs. 200-Rs. 1000) to the bridegroom which he invests in jewels for the bride. Instead of on the fourth day of the thread ceremony, a boy pretends to start on pilgrimage to Benares on the morning of his marriage day, and is induced to return by the girl's father who comes in procession and promises to give him his daughter. During a marriage no ceremonies are performed in the bridegroom's house, except the sprinkling of rice, the waving of lights, and the feeding of relations and friends on the day the bridegroom returns to his house. The bride's people send to the bridegroom's house all the materials required for a grand dinner. These are carried in procession with much pomp and the bridegroom goes by himself to his father's house and is present at a dinner to the caste people.

At night, on his return to the bride's, he has to find his wife, who is hid somewhere in the house, and a boy dressed in woman's clothes is seated in her place in the wedding hall. When the bridegroom has found the bride they worship five *nágvallis* or cobras made of rice-flour. On the evening of the fifth day the bridegroom, wearing the marriage coronet for the last time, sits with the bride in the marriage booth. The evil-averting threads are taken off their wrists and the bride hands cocoanuts to the guests. On the last day of the wedding, either the fourth or the seventh day, while friends and relatives are feasted in the marriage booth, the bride and bridegroom are bathed in turmeric-water and served with dinner in the marriage booth or *mánthvi* or *mantap*, the bride going through the ceremony of tasting some of the food left in her husband's plate. A special dinner is given to the people of the bridegroom's house, when the parents of the bridegroom present their daughter-in-law and her mother with clothes. On the eighth day after the marriage a procession is formed and the bride and bridegroom are taken to the bridegroom's house. On entering the house the same ceremonies are performed as among the Shenvis, the gods are worshipped, and a costly supper is given. After the marriage ceremonies are over, and until she comes of age, the bride passes most of her time in her father's house. When a man is married a second time, the marriage ceremonies last for only one or two days.

They have headmen or *adhyakshás* who summon and preside over meetings and settle social disputes, their opinions being subject to confirmation by the religious Teacher to whom all proceedings are submitted. The decision of the Teacher is enforced on pain of loss of caste. The Sárasvats are influential and well-to-do, and being hardworking and ambitious, are likely to rise to the higher grades of Government service.

Bárdeskárs.

Ba'rdeska'rs, numbering 657 of whom 340 are males and 317 females, are found in small numbers in Honávar, Kumta, and Sirsi. They take their name from the Goa Bárdesh or twelve villages, between the Panjim river and Sávantvádi. They are said to have come into Kánara from Goa and still have intercourse with those of their caste who are settled in Goa. They are a division of the Sásashtkárs, and their names, surnames, and family gods are the same as those of the Sásashtkárs. They have no subdivisions. Till lately they did not rank so high as the Sásashtkárs who neither married nor ate with them. Now the two classes have begun to dine with each other and to intermarry. In their appearance speech and food, in their dress, and in the make and furniture of their houses, they do not differ from Sásashtkárs. They are hardworking and thrifty. Most of them are traders, the rest are landowners and village headmen. A few are well-to-do. The monthly expenditure of a family of two adults and three children averages about £1 (Rs. 10). Like the Sásashtkárs they are Vaishnavs, reverencing the head of the Partgáli monastery in Goa and employing Sásashtkárs as family priests. Their customs do not differ from those of the Sásashtkárs. They have begun to teach their boys English, and are a prosperous and rising class.

Chapter III.
Population.
BRÁHMANS.
Kudáldeskárs.

Kuda'ldeska'rs, numbering 324 of whom 167 are males and 157 females, are found in the Supa sub-division. They are said to have been originally settled in Goa. They take their name from Kudál, a village in Sávantvádi, where they stayed for some time after leaving Goa. The origin of the division is said to have been a social dispute. Like other Sárasvat Bráhmans they seem to have come from Goa on the conquest of the country by the Portuguese. Their stock names and family gods and goddesses do not differ from those of the Shenvis. They have no subdivisions, and in appearance do not differ from Shenvis. Their home tongue is Konkani much mixed with incorrect Maráthi. They can speak and write Maráthi, but their spelling and pronunciation are bad. They live in one-storied houses with mud walls and thatched roofs, with a courtyard in front. In food and dress they do not differ from Shenvis or Sásashtkárs. They are mild, simple, temperate, and orderly. They own land, which they till with the help of labourers, and live on the profits. As a class they are well-to-do and free from debt. They take food cooked by Shenvis and Sásashtkárs; but Shenvis and Sásashtkárs do not eat with them. The men look after the fields, the women mind the house, boys go to school from seven to sixteen, and girls help their mothers. A family of five spends about 12*s.* to £1 8*s.* (Rs. 6 - Rs. 14) a month. They are Smárts in religion and look on the head of the Smárt monastery at Shringeri in west Maisur as their spiritual Teacher. Their customs do not differ from those of the Shenvis. They learn to read and write Kánarese, and have begun to take to trade.

Pednekárs.

Pedneka'rs, numbering 102 of whom 45 are males and 57 females, are found in small numbers in Kárwár and Kumta. They are said to have been originally settled in Goa. They take their name from Pedna a village in Goa, which is said to have been their first settlement in the Konkan. They are said to have split from the Sásashtkár community on account of some social dispute. In appearance, speech, names, and dress, they do not differ from the Sásashtkárs. Their ordinary food is rice, pulse, vegetables, and fish. They are not such good cooks as the Sárasvats or Deshasths, and are less fond of eating. They drink no liquor and eat no animal food except fish. They are landholders and petty dealers in spices, groceries, rice, betelnuts and leaves, and vegetables. They are not so well-to-do and do not hold so good a social position as the Sásashtkárs. A family of five spends about 14*s.* (Rs. 7) a month though the details of the daily life of the two classes differ little. They are a religious class ranking as Vaishnavs or followers of Vishnu. They obey the head of the Partgáli monastery in Goa, and do not differ from the Sásashtkárs in their religious observances. Their customs and social rules do not differ from those of the Sásashtkárs. They teach their boys Kánarese and are contented and well-to-do.

Kanojás.

Kanoja Bráhmans, numbering ten, are all strangers, passing as religious beggars from Upper India to Rámeshvar and other holy places in the south. Their family names, family gods, and surnames are the same as those of their main stock, the Upper India Sárasvats of Kanoj. The men are tall, muscular, and well-featured,